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THE

# Banner of the Covenant.

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MARCH, 1854.

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## Historical Sketches.

(For the Banner of the Covenant.)

### THE CHURCH OF OUR FATHERS.

(Continued from p. 34.)

The corrupt form in which the missionaries of Rome presented the gospel system was not acceptable to the Britons, who still retained the form which had prevailed before the Saxon invasion. In order that the difference between the Culdee and the Roman systems may be more clearly seen, we will give a general view of the former, and then refer to the changes which were proposed by the latter. And—

I. *The doctrines of the British Church* were pure, simple, and eminently scriptural. We will refer to—

1. *The standard of faith.* This was the Word of God. It was objected to them by the Romanists, that “they regarded only those things which were taught in the writings of the prophets, or evangelists, or apostles.” (Bede, iii. 4.) Their preachers were in the habit of studying the Psalms with great diligence. (Bede, iii. 5.) St. Patrick, who was a Culdee, says—“The continual meditation on the Psalms gives vigour and growth to the soul.” (Banner, '49, p. 271.) Columbanus, another Culdee, says: “All of us receive no doctrine beyond what the evangelists and apostles taught. We are the followers of Peter and Paul, and all the apostles who wrote by divine inspiration the canon of Scripture. Among us there has been no heretic, (A. D. 539,) no Jew, no schismatic, but we adhere to the Catholic faith as we received it at first, viz., from the successors to the blessed apostles.” (Banner, 1849, p. 271.)

2. *The divinity of the LORD JESUS CHRIST*, a fundamental doctrine of the Christian religion, was distinctly and firmly maintained by the early British churches. On this point Columbanus, to whom we have already referred, says: “CHRIST, our Saviour, is very God, eternal, without time, and very man, sinless, of time. According to his divine nature, he is co-eternal with the Father: according to his human, he is younger than his mother: though born in the flesh, he was not absent from heaven; abiding in the Trinity, he lived in the world.” (Banner, 1849, p. 271.)

3. The doctrine of *human depravity* they also understood correctly, and maintained firmly. Sedulius, who lived in the beginning of the ninth century, (818,) says: “Man has nothing from himself but sin.” Again: “All men stood condemned in Adam, as the apostate root,

and that with so just and divine a judgment, that although none should be freed from it, none could justly blame the justice of God." Claudius, who lived about the same time, says: "God is the author of all good things, both of a good nature and a good will, which, unless God produce in man, man cannot do it, because this good will is prepared by the LORD in man, that by the free gift of God he may do that which he cannot do by his own free will." We have already referred to the touching expression of St. Patrick—"I was as a stone which lies deep in the mire, but He who is mighty came, and He raised me and placed me on the top of the wall." (Banner, 1850, p. 353.)

4. The doctrine of *justification by free grace* through faith in the LORD JESUS CHRIST, was also one of their tenets. "They taught," says Usher, "that the law was not given that it might take away sin, but that it might shut up all under sin, to the end that men being thus humbled, might understand that their salvation was not in their own hand; but in that of a Mediator. That our sins are freely forgiven us without the merit of our works, that through grace we are saved by faith, not by works, and that therefore we are to rejoice not in our own righteousness or learning, but in the faith of the cross by which all our sins are forgiven us. None could be justified by the law, because none could fulfil the law, but only he who trusted in the promise of CHRIST. This righteousness, therefore, is not in us, or ours, but in CHRIST to whom we are united as members to the head." (Banner, 1849, p. 272.) "Not the believer," says one of them, "lives by righteousness, but he is righteous by his belief." (Iona, p. 115; Jamison, p. 212.)

5. The doctrine of *Predestination* was also most firmly maintained by them. St. Gallus, a contemporary of Columba, thus writes, "God by his immovable counsels has ordained some of his creatures to praise him and to live in blessedness from him, in him and by him, by his eternal predestination, his free calling, and his grace which was due to none." Sedulius says, "He hath mercy with great goodness, and hardeneth without iniquity, so that neither he who is delivered can boast of his own merits, since grace only makes the distinction between the redeemed and the lost." In the ancient college of St. Gall the passages in the Evangelists which teach the doctrine of Predestination have the word *Gotteschalk* affixed to them in the margin, which seem to indicate that they were considered as confirming his opinion, and that the sentiments for which he died were regarded by the monks of that old Culdee establishment as scriptural and true.

6. The proper *nature of good works* was also understood by them. They were remarkable for their diligence and assiduity in preaching the gospel, and practising acts of piety, as well as for their benevolence: they were conspicuous for zeal, diligence, devotion and charity. "They were so far," says one writer, "from pretending to do more good than they needed to do, much less to superabound in merit for the benefit of others, that they readily denied all merit of their own, and hoped for salvation only through the mercy of God, by faith in the LORD JESUS CHRIST, which faith as a living root was to produce the fruit of good works without which it would be barren or dead, and consequently useless." (Jam. p. 212.)

Such were the views maintained in the early churches of Great



Britain and Ireland before the introduction of Romanism, and of which, as some sweet ointment, the fragrance long remains and still refreshes the hearts of us, their descendants, in a remote age and distant land. This faith, so precious and so saving, was the sure foundation of their hopes of heaven, and it was the main feature of the reformation that it revived the teaching of such doctrines, so that men no longer trusting to their own imaginary good works, or to the supererogatory merits of others, or to the intercession of saints or angels, were directed to look to Him who was the only Mediator between GOD and man, who died for our sins and rose again for our justification. But we will also refer to—

II. The *discipline of the Culdee Churches*: their form of ecclesiastical government. It has been considered of much importance in the determination of the primitive and scriptural form of church government to ascertain what was the system adopted by the churches of Britain before the introduction of Romanism. Hence writers on the Presbyterian side of the question and on the Episcopalian, have sifted the subject with great care, and while it is not yet perfectly free from obscurity, owing to the modifications which some particular circumstances might occasion being liable to be mistaken for general rules, yet we think the following points are clearly made out:

1. That their system was *different* from that which then prevailed in the Romish church. Bede, in speaking of the form of government among Culdees at Iona, says: "This island always has as its governor a Presbyterian abbot, to whose authority the whole community, from the bishops themselves, by an unusual order, are subject, according to the example of their first teacher (Columba) who was not a bishop but a Presbyter and Monk." (Bede, iii. 4; Jam. p. 38.)

So again he says that at a particular time (when Chad was ordained by Wini, assisted by two British bishops) there was not except Wini, any bishop canonically ordained in Britain. (Jam. 226.)

So, too, a synod in France (A. D. 755,) speaks of some bishops supposed to be the British, "Who wandered about, having no parish, and neither even," they add, "do we know what kind of ordination they have." (Ib. p. 226.) At another synod, (Chalons, A. D. 813,) it is said: "There are in certain places Scots, who call themselves bishops, and many without license of their lords and superiors, ordain Presbyters and deacons." And at a later time (1170) we find the complaint made "That certain false bishops of Ireland, although they have received from no one the imposition of hands, discharge Episcopal functions among the people." (Ib. 227.) From all this it appears that there was among these British or Scotch or Culdee bishops, a deviation from what was considered canonical and regular, so much so as to invalidate their authority in the estimation of some of the warm supporters of the Roman clerical system.

2. It appears that they had a *ministry*, performing all the usual functions of the sacred office, and sometimes styled bishops, or bishops of the Scots. Thus Bede calls *Ninian*, one of the earliest of the Culdee preachers, "a most renowned bishop." So Pecthelm is called by him a "*Bishop* of Whithern," while it is said in another document that this place "had as yet no bishop." (664.) In Ireland there were large numbers of bishops ordained by St. Patrick. So we have

numerous instances of their preaching, baptizing, administering the eucharist, and performing all ministerial duties, so that there was among them a regular clerical order. Thus we find Wilfrid, a Saxon Monk, who carried on the dispute with Coleman, refusing to submit to Scottish ordination. "He would not accept of ordination either from Scottish bishops or those ordained by them." (Jam. 330.)

3. But there was not a *prelacy*, or a superior order to which alone belonged the exclusive right of ordination. Thus we find that the council of Cealhythe (A. D. 815,) refused to maintain communion with the Scotch or Culdee clergy, on account of their having no prelates, and thus no regular ordination. The canon is headed "*That the Scots should not be admitted to officiate in sacred things.*" It is prohibited, that any one of the Scottish kind should usurp to himself, the ministry in the diocese of any one, nor is it lawful to grant to him a right to perform any sacred duty, or for them to administer baptism or the eucharist, for we know not whence or by whom they have received ordination, if they have it at all. We know that it is required in the canons that no bishop or Presbyter should attempt to invade the parish of another, without the consent of the bishop. How much more, then, should we abhor the acknowledging the sacred functions of those who have no Metropolitan order nor various grades of rank." (Jam. 234.)

4. Nor was there *Diocesan Episcopacy*. They are generally styled simply bishops, and frequent complaints were made that they wandered about from place to place. In Scotland there were no regular dioceses until the 12th century, when the title of the bishop of St. Andrew's was taken (1128) by the prelate who had charge of that place, when it is said "all the right of the Culdees throughout Scotland passed into the bishop of St. Andrew's." (Jam. 337, 339.) It seems in the words of the Monastico-Hibernicon, "That formerly in the British Islands bishopricks were not regulated and settled, but the bishops were moveable without being confined to any certain diocese. This is the reason that in the first ages we find so many bishops in Ireland, for in St. Patrick's days, there were 350 at one time, although there were never so many bishopricks in Ireland. It is very likely that when the ancient historians speak of so great a number of bishopricks in Ireland, they only meant those abbeys in which these moving or titular bishops were abbots, and those houses that were so numerous ceased to be bishopricks the very moment the titular bishops and abbots happened to die or to change their monasteries." (Jam. p. 336.)

5. It appears that the *government of the churches* was administered by a *number of the clergy assembled together for the purpose*, and corresponding remarkably to what is now generally termed a *Presbytery*.

Bede informs us that when Oswald the king of the Northumbrians was desirous to have Culdee missionaries to instruct his subjects, he sent to "The elders of the Scots, amongst whom, during his banishment he had been baptized, that they might send him a bishop, by whose doctrine and ministry the nation of Angles which he governed might be instructed in the Christian faith." (Bede, iii. 3; Jam. p. 36.) We are also informed that one, Aidan, was *appointed* to the work, and that on his death another, Finian, was *appointed*. So, too, when Cole-



man was defending the customs of the Culdees against the Romanists, he said, "The Easter which I keep I received from my *elders*, who sent me here as *bishop*." (Jam. 37.) So again we find when the first missionary sent to Oswald was meeting with little success, he returned home and gave an account of his mission in the assembly of the elders, and they finding that he was not likely to be useful, sent another in his place." (Bede, iii. 5; Jam. p. 59.)

If it were necessary, it might be shown that the very terms employed in these passages, correspond to those used by early ecclesiastical writers to designate the Presbyterian form of church government. Tertullian says, "Certain approved elders preside;" these, say his commentators, are called by the Greeks *Presbyters*. So Firmilian, an African bishop, says: "It is found necessary that we, the seniors and the presidents or bishops, should annually meet together for putting these things in order which are under our care." (Jam. 64.") And in another place he says of heretics: "They can possess neither power nor grace, since all power and grace are placed in the church, where the *Majores natu*, the seniors preside, who have the power of baptizing and imposition of hands and ordination."

6. While there were some who not only preached, but also administered the sacraments and ordained, it appears that there were others who had only the power of preaching, corresponding to our licentiates or probationers. Thus we find that "many persons traversed various parts of the British Islands who preached the gospel, but only such as were invited with the sacerdotal or ministerial order, administered baptism." Some of them devoted particular attention to the young. These preachers, we are told, were generally monks, and Aidan was himself, it appears, only one of this kind, when first called to go to Northumberland, but in consequence of his singular discretion the elders determined that he was worthy of the Episcopal office, and thus ordaining him, they sent him to preach." (Jam. 61.)

7. It appears that their ecclesiastical officers were *chosen by the people and depended upon them for pecuniary support*. Bede tells us that before the time of Palladius, "the people, by their suffrages, chose bishops from the monks and Culdees." (Jam. 98.) Elsewhere he also says, "That the Culdees chose by common vote among themselves a chief priest who had power in things belonging to God, and that for many years he was called bishop of the Scots." (Jam. 98.) So we read from an old MS. life of Wishart, one of the bishops of St. Andrew's, "when the Scottish church began to increase in good faith, and to come to maturity in good fruit, the Culdees, perceiving the seed of the gospel multiplying to a wonderful degree, created a bishop from their own body, who was not restricted to any one locality." (A. D. 270.) But when one who had his principal abode at Sodor in Argyle, was not sufficient, as they supposed, then many bishops were made from the body of these Culdees. Nor was this sufficient, since after ecclesiastics came to depend for support on certain annual revenues derived from alms, abbeys were founded and richly endowed, and dignity and honour began to arise from that supposed Apostolic see, and all things went wrong. But the Culdees always retained the power of electing one of their monks a bishop until it was trans-

ferred to the clergy, which was first done in the abrogation of their election in the case of Wm. Wishart. (1271.)

8. In regard to the kind of primacy with which Columba and his successors at Iona appear to have been invested, it seems to have been simply such as would naturally be attributed to the persons occupying a position of so much importance, and in general men of so much zeal, energy and piety. But it was not the establishment of a new rank or order, nor did it correspond to any thing in the prelatic system of government. Bede mentions that the bishops of the whole province were subject to the abbot of Iona, although he was not a bishop, but only a Presbyter, and he terms this an unusual arrangement.

From all these circumstances we can clearly gather that the form of church government existing among the Culdees, was not prelatic and diocesan Episcopacy, but corresponded very nearly to the form which was re-established in Scotland at the reformation, and which was substantially the same as our Presbyterian order. It is true that this will not of itself prove it to be scriptural, and therefore binding by divine right, but when we consider the purity of the Culdee system in other respects, and the tenacity with which the institutions of their church were defended as being derived from the apostles, when we reflect upon their secluded position, and their consequent exemption from many of the influences which tended to modify and change the order of the church on the continent, and particularly in peninsular Italy, we have reason to believe that their form of ecclesiastical government was in close correspondence with that which prevailed in the earliest and purest era of Christianity.

III. The *worship of the Culdee Churches* should not be unnoticed. It appears that they devoted much time to preaching the gospel, and that singing the praises of GOD in the words of inspiration, formed a great part of their religious services. Preaching was regarded the chief work of the minister or bishop, (Jam. 89,) and the life of Columba and other eminent Culdees, shows how well and faithfully they performed their duty. We are told of Aidan, who was sent to the king of Northumberland, that it "was his daily practice, and that of all who followed him, to occupy themselves in reading the scriptures and learning the Psalms, wherever they were, for which purpose they would even retire from the table of a prince." (Iona, p. 112.) They were very particular in enforcing purity of conduct, and one of them, (St. Kilian) in the 7th century, who went as a missionary to Germany, having required one of the chiefs to whom he preached the gospel to renounce an incestuous connexion, lost his life in consequence of the anger of the offended female, who sent some ruffians to slay him while he was engaged in the church at prayer. (Banner, 1849, p. 324.)

The Culdees, as we shall show in our next number, were free from the errors of the church of Rome, and did much by their unceasing labours to stem the torrent of corruption, and to keep alive the seeds of evangelical religion. When the dark and dismal night of Popery was settling down upon the world, the Culdee church shines like the star of evening, in the distant west, appearing to linger in its loveliness and brightness after the sun has withdrawn from our view.



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“The pure Culdees  
Were Albion’s earliest priests of God,  
Ere yet an Island of her seas  
By foot of Saxon monk was trod.”

“Among the Culdees,” says a Roman Catholic writer, “we see that ideal of Christian life, which, withdrawn from the bustle of the world, and the society of men, was wholly occupied in the contemplation of things celestial.” (Iona, p. 113.)

The missionary labours of the Culdees were very great. So many of the preachers on the continent were from their churches, that it was said (in the year 880,) that almost all Ireland, with the herd of philosophers, had migrated thither.” (Sangall, 45.) Even in the 11th century colonies of learned Irishmen settled in Cologne, Ratisbon, Prague and other places, where some of their institutions still remain. (Ibid.) Some of these Culdees are worthy of especial mention. Among them Columbanus, who went to France in the year 600, and Gallus, the founder of the monastery of St. Gall, and Fridolin and Kilian. By them the doctrines of pure religion were widely disseminated through Europe. In times of great darkness, it is probable that the light of salvation was thus kept burning. And when the doctrines of the Waldenses became more generally known, it was found that they bore a strong resemblance. Arnold, a Romish writer, says: “The Scots differed from the Cisalpine (or Roman) church and seemed too much to favour the hated apostacy of Peter of Lyons.” (Iona, p. 112.) Indeed, it is worthy of remark that Prague, where Jerome and Huss suffered for the faith, and St. Gall, near which Zuingli was born, were the sites of Culdee monasteries. Their institutions excelled in learning. In their libraries were contained some valuable works, and it was for a long time hoped that part of the history of the great historian, Livy, was to be found among them. In an age when the clergy could scarcely write their names, when but few comparatively could read Latin, and scarcely any Greek, the learned languages were cultivated, and literature was preserved in their institutions. We have lately obtained a copy of the Codex Sangallensis, which as a fac-simile is an interesting specimen of ancient manuscripts, and such as we may suppose to have been written by Columba and his disciples in the institution at Iona. It is in the Scottish form of Greek characters, and was supposed by some, to have been given to St. Gall, by a fellow countryman, on his return from Rome to Scotland; but the editor supposes it to be of more recent date, and to have been the work of a monk named Ratpert, assisted by other inmates of the monastery, and superintended by the abbot, while Harmot was the principal, about the middle of the 9th century. It is a very interesting specimen of ancient writing, and from the references to Gotteschalk, it may be considered as an indication that his peculiar views on predestination, the old Culdee doctrine, were held in St. Gall when Europe was agitated with the controversy, he excited on the subject.

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TRUE charity is always condescending. In its purest form it once stooped from heaven to earth. “He loved us and gave himself for us.”



## Theological Discussions.

[For the Banner of the Covenant.]

REFLECTIONS ON THE PHRASES—"BAPTIZED INTO HIS DEATH," AND "BURIED WITH HIM BY BAPTISM INTO DEATH."—ROM. VI. 3, 4.

According to the third verse, all who are "baptized into Jesus Christ," are, in *some sense*, "baptized into his death." Again, all who are thus "baptized into his death," are, according to the fourth verse, in *some certain sense*, "*buried with him by baptism*." Here, then, we have the death and burial of Christ mentioned with baptism. Now, the question is, for what reason was baptism mentioned in connexion with the death and burial of Christ? Was the apostle's intention, in the passage before us, to treat of the *nature*, or of the *subjects*, or of the *mode* of baptism? To these questions the answer is easy. The apostle's object here manifestly was, to maintain and establish the connexion between sanctification by the Spirit of Christ, and actual justification by faith in his righteousness. To treat of the *nature*, *subjects*, or mere *mode* of baptism was not any part of his design. How came he then to mention it at all in this connexion? To answer this, and for sake of illustration, let us for a moment consider the passage, without the presence of the word baptism. And keeping the apostle's object steadily in view, let us suppose him to have spoken thus, or, at least, let his words be paraphrased thus: How shall we who have solemnly promised to *die* unto sin, *live* in sin? Do ye not know that so many of us as have been trained in the knowledge of Jesus Christ, have solemnly professed to rely solely upon his death for deliverance from the curse? Do ye not know that so many of us as have thus professed, have taken him as our surety, substitute, and representative? That, consequently, when he *died*, was buried and rose as our representative, that we died, were buried, and rose in him as our representative? That in all which he personally is, that in all he has done and engaged to accomplish we have the deepest interest? Have I not elsewhere taught that ye are dead with Christ, that ye are dead with him and your life is hid with him. Do ye not know, that when he died, he died unto sin *once*,—but now that he liveth, he liveth unto God. That having cancelled the debt by suffering the penalty of sin, justice has no more claim against him. That his freedom from the claims of justice, is his people's freedom from the penalty; because, that his death, burial, and resurrection, are, in a certain sense, their death, burial, and resurrection,—that as he died to put away sin by the sacrifice of himself, and lives to write his image on his people, so they should die unto sin and live unto holiness. And do you not remember, that to all this you have solemnly and publicly pledged yourselves, even to the whole framework of doctrinal and practical Christianity; in the presence of God, angels, and men? How then, can we, to whom such grace has abounded, live any longer in sin? And should it be asked when and where has all this been done? I answer, at and by your self-dedication to God, in the ordinance of baptism, which is the *initiatory* rite of Christianity. For do ye not know, that had ye not pledged yourselves to this entire frame-work of doctrinal and practical Christianity, ye could not have been baptized? But having cast yourselves on the merits of Christ's sacrifice alone for redemption from the curse, ye

were baptized; and for this very good reason, ye are said to be *baptized into his death*; that is, in the belief of the all-sufficient merits of his death. And as ye have taken his death, burial, and resurrection, to be in a special sense your own, and as he, in every sense, is now dead to sin and lives unto God; so ye have promised also, to renounce the devil, the world, and the flesh,—to crucify and *bury* the body of sin and live unto God. Hence ye are said, not only to be *baptized into his death, doctrinally*—ye are also *buried with him into death*—the death of sin. And because, this is effected only through his death and burial, ye are therefore said to be *buried with him* unto this death of sin. But as this engagement was made and declared solemnly at your baptism—therefore are ye said to be *buried by baptism*.\* “*We are buried with him by baptism into death.*” Because of the doctrinal system which ye have embraced, the centre-point of which is the death of Christ as the true Messiah, I say ye are or have been “*baptized into his death.*” And because of your death to both the guilt and power of sin through Christ’s death and burial, and your engagement to live unto God, I say ye are “*buried with him*” unto death,—the entire death of sin. As, however, all was declared at and *sealed* by the initiatory rite—your baptism for this reason, and *not to endorse any moral* administration of that rite, as the only material baptism, I say, *we are buried with him by baptism unto death.*

*An Additional Remark.*—Now, suppose the apostle did refer here to some particular *mode* of administering the ordinance of baptism, and suppose, as many have done, and Messrs. Knight and Chalmers among the rest, that *immersion* was that *mode* then; does not this go far to make the apostle say, that none can be baptized unto Christ, and that none can be buried with him by baptism but just those who have been immersed? But is this the teaching to be expected on this subject, from the very apostle who congratulated the Christian church on having come to “*the blood of sprinkling,*” the very apostle who has so formally and distinctly turned the attention of the church under the New Testament to the “*divers baptisms*” of the church under the Old? No, no. This could not be. If he ever framed a word in all his writings on mere *modal* baptism, immersion cannot be proved to be that mode. Therefore, all attempt to make the apostle allude here to a mere *mode* of baptism, is so much of an attempt to bring him down from the high and lofty ground on which he stood, and to draw attention from the great and important doctrine which he propounded to the church. For if there be one doctrine upon which the great apostle insisted more than another—upon which he treated, more fully and plainly than another, it certainly was this,—that believers, as such, are “*dead to the law by the body of Christ,*” that is, believers are dead to the law as a covenant, by the *body*, that is, by the sacrificial death of Christ. And in Christ they died to the law as a covenant—and therefore died to sin as to its guilt, as the burial of Christ proved the reality of his death, and the resurrection of Christ declared the acceptance of it; as the ascended Representative ever lives to prove the *efficacy* of his death by the work of his Spirit

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\* The word baptism is here put for the whole of the Christian profession. A part for the whole.



in the redeemed, so they are to "be indeed dead unto sin, but alive unto God, through Jesus Christ our Lord."

According to this view of the subject, which, by the way, is the scriptural view of it, we see clearly in what sense believers are *dead with Christ, buried with Christ, and risen with Christ*. And we see, too, that all these phrases are perfectly intelligible without the word baptism at all, and therefore there is no need of baptism in any *mode* to reach the meaning of them, or give being to the doctrines they express. But, as in the primitive age, when candidates for Christian privileges came directly from Jewish or Pagan ranks, the baptism was the culminating, crowning, and *sealing act* of that profession, in which all the doctrines signified by these phrases were embraced, it hence comes, as a part for the whole, to stand for the whole of the profession made, even for the whole frame-work of doctrinal and practical Christianity.

For this reason it is, and not to endorse any exclusive *mode* of baptism, that we find, this almost *solitary* mentioning of the terms *burial* and *baptism* in the same connexion.

*Questions for exercise.*—What was the Apostle's design, in these verses and their connexion? To carry his end, did he fall back upon the profession which the Roman Christians made? What was the *centre-point* of that profession? And upon their profession of reliance upon the efficacy of Christ's death, for their death to the law, as covenant, their death to sin both as to its guilt and its power, were they baptized? For this reason were they said to be "*baptized into his death*?" In the primitive age, when and where was this profession always made? At baptism did they engage most solemnly, "to renounce the Devil, the world and the flesh," and through the *death* and *burial* of Christ to crucify and *bury* the *body* of sin, to be indeed dead unto sin and alive unto God through our Lord Jesus Christ, and to take the death, burial, and resurrection of Christ, in a special sense as their own, and as the foundation of their hope of a blessed resurrection and life everlasting? And upon this profession of their faith and engagement, to live unto God, were they baptized? Was not this the crowning and *sealing act* of their acknowledged death and burial with Christ? Does it not appear then, that it was because baptism was the *sealing* of their profession of death and burial with Christ, that they were said to be baptized unto his death, and to be *buried* with Him by baptism?

Should the above be considered as calculated to cast any light upon a much perverted passage, and to benefit the youthful readers of the *Banner*, the end contemplated will be reached, and great gratification afforded to

GAMMA.

#### THE CATHOLICITY OF PRESBYTERIANISM.

Though Presbyterians do not recognise the Divine origin of what is called "the Apostles' Creed," they are prepared cordially to express their belief in "the holy Catholic Church." The word *catholic* simply means *general* or *universal*, and the Presbyterian doctrine upon this subject is thus set forth in the Westminster Confession of Faith:—"The visible Church, which is also catholic or universal under the Gospel—not confined to one nation as before under the law—consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. The Catholic Church



hath been sometimes more, sometimes less visible; and particular churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.”—(*Westminster Confession of Faith*, chap. xxv. 2—4.)

It must be apparent from these statements that Presbyterianism is pre-eminently a catholic system. There is here nothing of that narrow, Judaical spirit which would limit the true Church to any particular sect or denomination, for Presbyterians acknowledge as members of this holy brotherhood all who profess the doctrine of the Gospel, and adhere more or less strictly to its ordinances. That our readers may clearly perceive our meaning, it may be well to enter somewhat into detail, and thus more distinctly explain what we understand by the catholicity of Presbyterianism.

We observe, then, in the first place, that *Presbyterianism is catholic in its spirit*. It can afford freely to admit that the ministers of different churches are true ministers, and that the members of various communions are true Christians. The contrast which it here exhibits to Popery or Puseyism, cannot fail to commend it to every devout and intelligent reader of the Scriptures. Popery asserts that its own votaries are exclusively “the holy Catholic Church” and Puseyism is barely willing to divide the title between Prelacy and Romanism; but Presbyterianism breathes a more generous spirit, as it extends the name to all who love the Lord Jesus Christ in sincerity; and though it abhors Popery as “the mystery of iniquity,” yet, like the true mother who appeared before Solomon for judgment, (1 Kings iii. 26,) that it may not consign any of the living children of God to perdition, it is willing to admit that some of them may be found lying in the bosom of “the mother of harlots.” So far from shutting out of the pale of salvation all, save those who have been baptized by a minister, claiming to be a link of the pretended chain of the apostolic succession, it is prepared to admit that even an evangelical Quaker, who has never received water baptism at all, is a living member of Christ’s mystical body; and it has thus no reason to be jealous of the spiritual prosperity of other denominations, as it teaches that a revival of religion in *any quarter* is a step of advancement for the holy Catholic Church. Whilst it holds that its own ordinances are scriptural, and its own constitution apostolic, it has no idea of affirming that other regiments under the command of the great Captain of salvation, who do not wear its uniform, and who do not observe its discipline, do not belong to the army of the Church militant. “The purest churches under heaven,” says its Confession, “are subject both to mixture and error,” (*Westminster Confession of Faith*, chap. xxv. 5,) and, therefore, on behalf of itself, it puts forth no claim to the exclusive enjoyment of the Divine favour.

We observe, in the second place, that *Presbyterianism is catholic in its creed*. It adheres tenaciously to those cardinal truths which, in all ages, have been justly ranked among the fundamentals of Christianity. Such is the principle that the Bible is the Word of God. Such also are the doctrines of the Fall and of the Trinity, of the Incarnation and the Atonement, of Justification by Faith, and of Regeneration by the Spirit. But there are other tenets which, in the spirit of an enlightened catholicism, orthodox Presbyterianism utterly repudiates. It denies, for instance, that the Romish Church is the holy Catholic Church, that baptism is regeneration, and that every ungodly ignoramus who has been ordained by a bishop, is a true successor of the apostles. Instead of recognising such dogmas as catholic, it denounces them as false, self-righteous, and sectarian. And it is very remarkable, that as often as heresy has attained the ascendancy, it has never continued long to tolerate the ecclesiastical arrangements of Presbyterianism.

We observe, in the third place, that *Presbyterianism is catholic in its diffusion*. In all ages, and in all parts of Christendom, we may discover some traces of its existence. What were the twelve apostles, when they engaged in the ordination of the seven deacons, (Acts vi. 2, 6,) but the members of the primitive Presbytery of Jerusalem? And what were the apostles and elders, when they assembled in the Jewish metropolis, and ordained decrees which were to regulate the procedure of the Church, (Acts xvi. 4, 5,) but the General Synod of early Christianity? Timothy was ordained “with the laying on of the hands of the Presbytery,” (1 Tim. iv. 14,) and Paul himself was separated to the work to which the Lord had called him by the Presbytery of Antioch. (Acts xiii. 1, 3.)

It is notorious that, in the second and third centuries, the Church was governed by presbyteries and synods; and even long after the Man of Sin had established himself in the house of God, the councils, which continued occasionally to assemble, were so many remnants of primitive Presbyterianism.

The Vaudois of the Valleys of Piedmont are, beyond all comparison, the most

ancient body of Protestants in Christendom as their history can be traced with considerable distinctness for nearly a thousand years. They reject the designation of *reformed*, for they say that these were never connected with Popery. The account which they give of themselves is, that they separated from the degenerated Christian communities around them in the early part of the fourth century, and that they have ever since maintained the position of witnesses for the truth. It is supposed by some of our most valued interpreters of prophecy, that they are mentioned in the Book of Revelation, (Rev. xi. 3, 4,) and that they are there represented as under the special protection of the Almighty. It is an interesting fact that these ancient Protestants are Presbyterians.

We might suppose, from the style in which some express themselves, that Presbyterians are a paltry sect, confined to a very narrow sphere of influence; but those who speak thus only betray their own limited information. Presbyterians are more widely diffused than *any other* class of Protestants, and, ever since the period of the Reformation, they have occupied a prominent position in Christendom. In Ireland, the communicants connected with the Presbyterian Church greatly out-numbered those of any other Protestant denomination. In Scotland, Presbyterians constitute almost the whole of the inhabitants of the country. In Wales, the Calvinistic Methodists, who are substantially Presbyterians, form a large proportion of the population; and in England, though Presbyterians are not, comparatively, numerous, they are to be found in all principal towns. Whilst Presbyterianism is extensively diffused on the continent of Europe, it appears there in connexion with the most healthy and thriving sections of the Protestant community. Of late, the Presbyterians of Piedmont, under the protection of the State, have been rapidly extending themselves in the territories of the King of Sardinia. In Presbyterian Switzerland, the Evangelical Society of Geneva has recently done much to advance the interests of Scriptural Protestantism. The French Protestants are almost all Presbyterians, and their ministers, even at the present time, receive an annual allowance out of the national treasury. A species of Presbyterianism is established in several of the Protestant States of Germany; and not long since, the King of Prussia proposed to organize a system of strict Presbyterianism throughout his Protestant dominions. Since the time of the Reformation, Presbyterianism has prevailed in Holland. It has been often said by coxcombs, that Presbyterianism is not a religion for a gentleman, but in the country we have just named it is a religion for a king. "The members" of a Dutch congregation, says a minister long connected with Holland, "sit down promiscuously" at the Lord's table, "without distinction of age or rank, *the king being seated, perhaps, next to the poorest of his subjects.*"

Presbyterianism is not confined to the British Isles and the Continent of Europe. The sun never sets upon its territories. It is to be found in East and West Indies, in Africa, and in Australia; but nowhere has it made more rapid and extensive progress than on the Continent of North America. About the beginning of the eighteenth century, only one little presbytery existed in the New World, now the Presbyterians of the United States are counted by millions, and constitute a leading section of the population of the great Republic. Throughout the various parts of the Confederation, they may be found occupying the highest civil offices, and the presidential chair has been not unfrequently filled by an individual connected with their communion.

Thus, whether we consider the spirit, or the creed, or the extension of Presbyterianism, it is obvious that it may legitimately lay claim to the designation of *catholic*; and, we may add, that the catholicism of Presbyterianism is very different from the catholicism of Popery. Presbyterianism may be found in all parts of the globe, and it is every where at home, for it speaks in vernacular tongue, and uses language which to every one is intelligible. Popery, too, may be found every where; but it is every where a stranger, for it uses an unknown tongue, and every thing about it is suspicious and perplexing. Wherever Presbyterianism appears, it carries with it an open Bible, and, in the spirit of a true Catholic, it invites all to read the Word of God's own communication;—wherever Popery exists, it treats the Bible worse than would a Turk or a Heathen, and when it has the power, it consigns to the prisons of the Inquisition those who seek to be acquainted with the catholic doctrine of the holy oracles. Wherever Presbyterianism prevails, it is found connected with the catholic blessings of civilization, social comfort, and civil liberty; wherever Popery has established its dominion, it appears connected with the catholic curses of ignorance, beggary, and despotism. We leave our readers to decide the catholicity of Popery and the catholicity of Presbyterianism.—*Irish Presbyterian.*



## THE FISH BY WHICH JONAH'S LIFE WAS SAVED.

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah i. 17: ii. 10.

The whole transaction here is plainly represented to be a miracle, produced by the direct agency of the Almighty; and in that view there is nothing in it impossible or incredible. The occasion was the preservation of the life of a disobedient prophet, in a way to administer rebuke and punishment, and the warning of a guilty city containing a million of inhabitants, so as to produce repentance and reformation; such an occasion was certainly not unworthy of a miraculous interposition.

In the divine economy, however, there is never a profusion of miracles, nor any more of miraculous agency than is absolutely necessary to accomplish the purpose intended. It is, therefore, entirely proper, and may be very useful, to inquire how much might have been the result of natural causes merely.

Neither the Hebrew text nor the Greek of the New Testament determine the kind of fish which was employed to save the prophet's life. All that the Bible affirms, is, that it was a marine animal of large size. If, then, it be true that no whale ever visited the Mediterranean, or that the largest whale has not a throat of sufficient capacity to swallow the smallest man, this would not prove the Bible narrative untrue, nor imply any necessity on the part of God, of creating a new animal for this particular exigency.

The Mediterranean formerly abounded in a species of carcharis or dog-fish, specimens of which are still found there, though in less numbers. It is an animal of the shark kind, and though smaller than the whale, its throat and maw are sufficiently capacious to lodge without crowding a man of the largest size. We have the explicit testimony of credible writers, that in more than one instance, a fish of this kind has been taken in the Mediterranean, in whose stomach was found the body of a soldier dressed in complete armour. Such instances are alleged to have occurred off the harbour of Marseilles in France and Nice in Italy. Even in modern times there have been caught, in the Mediterranean, fish of this species, which were from twenty-five to thirty feet in length, nine feet in circumference, and of two tons weight. A half ton or one thousand pounds, is a common size.

In an edition of the system of nature of Linnæus, by the philosopher Muller, the following story is given of a frigate cruising in the Mediterranean in the year 1758. In a heavy storm a seaman fell overboard, and was immediately received into the jaws and throat of a sea-dog or carcharias, which was following the ship. Before the animal sank, an officer on deck discharged a gun at its head, and the discharge taking effect, it caused the animal to disgorge its prey, and the sailor was rescued alive and uninjured, and lived for several years to repeat the story of his deliverance. By harpoons and cables this fish was captured, and his exact weight was 3924 pounds.

Without doubt it was a fish of this kind which God employed for the prophet. The only miracle necessary was the preservation of the prophet's life during his imprisonment; for the gastric juice will not act on the living fibre; and any one of a variety of natural causes might have been sufficient to effect the release on the third day. Surely the simple preservation of a man's life for a few hours, without light or air, is no such stupendous miracle that it should seem incredible. It even appears quite small compared with the ascent of Elijah or the resurrection of Lazarus. But in case of a direct interposition of the Almighty, what is small or great, difficult or easy? What is the difference between the budding of a rose and the bursting of a volcano? Are they not all alike to Omnipotence?

But why did God adopt this method? Why did he not choose some other way? Such questions may always be asked in respect to God's works, and they seldom admit of an answer; and it is of little consequence whether they are answered or not. God has his own ways of accomplishing his own purposes, and never deems it necessary to ask our advice, or seek the benefit of our wisdom. Why did God choose the method which he has chosen, for the reproduction of life and living beings in this world? Why not adopt some less complex, some more convenient mode? Why do the inhabitants of the air and the water generally produce eggs, and the inhabitants of the ground a living progeny? And why should there be such strange exceptions to this general rule? The flying squirrel, almost a bird and an inhabitant of the air, gives birth to living young, while the clumsy land-tortoise, the most unlike a bird possible, and living mainly on land, produces eggs. Can any one tell why?

Why has God given the elephant a trunk instead of a neck? Why must some shell fish cast their shells in order to grow, while with others the shell grows with the growth of the body? Why should some animals have bones instead of shells, and other shells in the place of bones? Or in other words, why should some animals have their bones buried in their flesh, and others carry their bones on the outside of their flesh? Can any one tell? Why do some animals have teeth without claws? others both teeth and claws? and others again neither?



The God of nature is quite as unsearchable in his ways as the God of the Bible is in his; and does his work by as great and apparently as capricious a variety of methods. If any one can tell us why the God of nature accomplishes the same end by such a variety of means, then we can tell him why the God of the Bible chose to save his prophet by a living creature, which had been born spontaneously in the course of nature, rather than by a sailing vessel built by the hands of men. God, as exhibited in nature and in the Bible, even seems to love variety for variety's sake, and many times to put forth creative energy in the strangest forms, for the very purpose of showing his creatures what he can do, and by what a variety of means he can accomplish his designs.

But there is generally a discoverable propriety, an appropriateness, in God's adaptation of means to ends, both in nature and revelation. When properly understood these adaptations appear neither capricious nor grotesque. As to the story of Jonah—in a simple and rude age, in a community of sailors and fishermen, in a country where, destructive monsters of the deep had for ages been the terror and often the ruin of the sea-shore settlements, what could be better-fitted to impress the people with a fear of the awful power of God, to give them a vivid conception of the tremendous energy of his punitive justice, and the impregnable security of his protective favour than this very fact which is related of the prophet Jonah, and which has often been turned to ridicule, by irreverence, shallowness, and self-conceit? The most dreaded enemy they knew; that their imagination could conceive, which had from time immemorial been the terror of their fathers, was so restrained and controlled by God as to be made the pliable instrument of gentle punishment and perfect safety to his disobedient prophet.—*Bibliotheca Sacra*.

ILLUSTRATIONS OF SCRIPTURE.—That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.—Matthew ii. 23.

No single prophet made such a prediction unless Isaiah's "*branch* out of the root of Jesse," Ch. xi. 1, and Jeremiah's "*righteous branch* unto David," Ch. xxiii. 5, be considered as the place referred to; the root of the word rendered *branch* being identical with the name Nazarene. And it is remarkable that the evangelist does not, as in most other cases, name any particular prophet, but uses the word in the plural "*prophets*."

It is well known that in the days of our Saviour's ministry, as now, the name of Nazarene was used as an appellative term of reproach. Even good Nathaniel inquired, "Can any good thing come out of Nazareth?" John i. 46. Many of the ancient prophets predicted the Saviour as "a man of sorrows," and, in consequence thereof, an object of reproach, and one "despised and rejected by men," which fully answers what was "*spoken by the prophets*." The infidel cavil, then, that the evangelist here professes to make a quotation that is nowhere to be found in the prophecies of the Old Testament, is obviously without foundation.—*N. Y. Observer*.

## Practical Essays.

[For the Banner of the Covenant.]

### THE LAST TIME, OR EVENING THOUGHTS ON A PASTOR'S PRAYER.

BY JULIAN.

"The last time we shall sit at Thy table in this place."

The *last time*! Can it really be? The last time that the table will be spread for the guests in the place where, as season followed season, and years, with their ever-enduring, never-ceasing roll, sped noiselessly but quickly on, it was always ready! Where the dying love of the heart-stricken One was remembered! Where the command, given with a crushed and wounded spirit—given when the weight of the sins of myriads rested heavily on the sinking form—given in an hour of anguish—the like of which angels could never know, and of which, even man, whose heart-chords have been attuned to no other strains than the pangs of grief, can have but small conception—in agony, in woe, in misery given,—"*This do in remembrance of me,*" was always obeyed!

Heart-wreaths of memory hang around on every spot in a place so dear—a place hallowed, as the house of God, by gushing thoughts of the loved and lost, as the place where we were met now for the last time in its sacred precincts to “Do this in remembrance of” Him.

Many were there who sat at that table who well remembered other days—when led, on a communion Sabbath to church, by a mother’s hand, or at a father’s side, to watch with childish curiosity, not unmingled with awe, the approach to the holy table. There, too, they thought as they grew older, on the strange feeling that rose up in stormy tumult in their bosoms—a tumult quelled by the same voice that bade the winds and waves “Peace, be still”—when first they were invited to share the feast, and become honoured and welcome guests of the King of kings. How they pondered on the matter—with what heart-beatings and spirit struggles they thought on it—how long ere they decided, for they knew how fearfully decisive was the step; and then, too, the soul-harrowing thought of eating and drinking “condemnation” to themselves, made them well nigh stand back in awe, but mercy was offered and accepted; a happier time came, and they ranged themselves on the side of the Redeemer. Oh, how the remembrance of the prayer for strength to be granted to the young communicants, who for the first time approached the Lord’s table, fell like a strain of sweet but long-forgotten music upon memory’s ear. And now, are they seated at the feast for the last time, in the place round which the first-fruit affections of their young hearts, the firmest resolves of maturer years, all cluster, like leaves fresh and green on a tree that sheltered them from many a dismal and dreary blast—a place that seems the “very gate of heaven.”

But what a company does memory bring together around the holy table. Heads, pillowed in the grave many years since, arise to partake of the sacred feast—forms, that long before had mouldered into church-yard dust, seem to ascend once more the hill of God—loved ones, who long since have “gone before,” return to fill their accustomed places—a pastor too, whose eyes have long since slept the sleep of the tomb, returns from the temple in the skies to lead his people up to the Mount of God. The seats are all filled, and a voice, well remembered in days of yore, speaks of the love of Him who died on Calvary; when the spell breaks, the illusion is over, the fantasy is ended, and we rise from the holy table of the Lord, having enjoyed *its* feast for the—*last time*.

But a brighter fancy speaks and tells of a glorious reality, of which all earthly communions are but the faint foreshadowings. “In *heaven* there is an enduring substance.” There is no *last* time there, but a time of endless joy, gladness, and glorious sunshine, ever beaming from the Father’s face, blissful as eternal. O let us seek and ask that when our *last* earthly communion is ended, He may stretch forth his arms and take us home to himself for ever.

Philadelphia, November 4th, 1853.

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READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Thoughts take up no room. When they are right, they afford a profitable pleasure, with which one may travel or labour without any trouble or incumbrance.—*Adv. and Guar.*



## Obituary.

Died,—On the 14th inst., at his residence, *Goose River*, Cumberland, Nova Scotia, Robert M<sup>c</sup>G. Dickey, Esq., in the 70th year of his age.

Mr. D. died of a disease of the heart. His illness was but for a few days,—during which, from the nature of the disease, he could not rest long in bed. He felt and said, to the minister visiting him, that the hour of his departure was come, and he met the solemn event with great calmness and submission. On Friday morning, he led in all parts of the family worship, as he was wont to do. Saturday sat up and engaged in the same exercises, led by a Christian brother in the evening. Rose at 2 o'clock on Saturday morning—Saturday up an hour—lay down again and shut his eyes to open them no more till the resurrection of the just.

Mr. Dickey represented the county of Cumberland, in N. P. Parliament fifteen years until the infirmities of age suggested the propriety of retiring into private life. Some years ago, he became a member of the Reformed Presbyterian Church of which he has been an unflinching friend and a most liberal supporter during the last twenty-six years. In business of both, public and private life, he was a man of uniform truthfulness—probity and unbending integrity. That he had his infirmities, is but admitting what is true of the best, but, for Christian charity, liberality, active benevolence, hospitality, prudence, firmness of purpose and Christian forbearance, few of his brethren equalled and fewer excelled him. The *Gospel* plan of salvation he understood, believed and loved, and in the hope of everlasting life, according to that plan, he dies. He has left a wife by a second, and a son and daughter the survivors of five children by a former marriage, besides a large circle of friends, to lament his removal.

Mr. Dickey occupied a conspicuous position in society here during, at least, the last thirty years, and I consider it due to his memory, to say that, he proved himself worthy of the public confidence. His Christian liberality was, *undeniably* of the enlightened character, and as to his benevolence for evangelical interests, it was made apparent by a corresponding beneficence. His publicly avowed principle, was, as given in his own words—Thus, “Should I not have an opportunity of hearing a sermon myself at all, I consider myself bound to support the gospel according to my means.” Acting on this principle, he extended his support to the ministry of the whole of our missionary field here since it was divided. And during the last four years of his life, his contribution to the ministry of our church here was not less than \$200; a sum, by no means inconsiderable for one person here, who was engaged in no kind of business whatever. Enough has been said to show, that our mission has sustained a heavy loss in the demise of Mr. Dickey. A. C.

## Miscellaneous.

[For the Banner of the Covenant.]

### INSTALLATION OF REV. J. A. CRAWFORD.

We had already received another article giving an account of the installation of Rev. Mr. Crawford, when the following reached us. As, however, the notice it contains of the Massies' Creek congregation is not embraced in the other, we publish it. We need scarcely say that we congratulate the pastor and the people on their new connexion, which, we hope, will be long continued and full of good.—Ed.

In accordance with the order of the Ohio Presbytery, Rev. J. A. Crawford was installed pastor of the Reformed Presbyterian Church in Xenia, O., the 8th of February, 1854. The installation sermon was preached by Rev. E. Cooper, from Luke xii. 42; and the prayer was made by same. Rev. H. M<sup>c</sup>Millan proposed the questions. Rev. G. M<sup>c</sup>Millan addressed the pastor in his new relation, and also the congregation, in a very appropriate manner, and the benediction was pronounced by the pastor.

It may not be amiss to state that the Xenia congregation was formed by an amicable division of Rev. H. M<sup>c</sup>Millan's congregation.



He remaining pastor of the church at Massies' Creek. During the past year his congregation resolved to remove, and rebuild their church in Cedarville, where it would be more central, and better accommodate the members and the pastor. The new church in Cedarville was opened on December 4th, 1853, with a sermon by the pastor, from Philippians iii. 13, 14; and, in the afternoon, by Rev. J. A. Crawford, from Psalm lxxvi. 4. Both sermons being appropriate to the occasion. They now have a much better house, and more convenient; and since have organized a Sabbath School under very favourable auspices, and now enjoy the entire services of their much esteemed pastor. The other branch of this congregation in Xenia having made a number of efforts to obtain a pastor, and, failing in them, were not discouraged, but persevered. Having long waited, they would now recognise this gift of Heaven's providing in answer to prayer. Being long deprived of a pastor to go out and in before them, and regularly dispense the provision of God's holy covenant to his children. May this privilege now be highly prized and long enjoyed. C.

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(For the Banner of the Covenant )

#### QUERIES.

MR. EDITOR, I am a reader of the Banner. I may say, that I have a birth right in the Reformed Presbyterian Church. I have been, for one of my age, a good deal in the company of religious people, especially of the Presbyterian order. I have seen something of the order of the several churches, in the dispensation of sealing ordinances. I have also heard them preach, and have seen the efforts of each church to introduce themselves into cities, and in new states of society, where the one appeared to be in the way of the other, and to be prejudicial, by their unknown differences, to the general interests of Christianity. I have, from what I have seen and heard, been disposed to put forth such queries as the following, which I hope you, or some of your worthy contributors, will answer, and thereby lay me, and perhaps, many others, under lasting obligations of gratitude.

QUERIES.—1. *Why is the church called Reformed?*

2. *Why is it termed Presbyterian?*

3. *Why is she called Covenanted?*

4. *What is it makes the standards or terms of communion, in the Reformed Presbyterian Church?*

5. *What is the need or use of a Testimony?*

6. *What church now adheres to the standards of the Reformed Presbyterian Church of Scotland, without any alteration?*

7. *Are those alterations, made by Presbyterians, by Seceders, and by Associate Reformed, of such a nature as to justify separate communion and separate organization?*

INQUIRER.

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[For the Banner of the Covenant.]

#### INSTALLATION.

The Rev. J. A. Crawford was installed, on the 8th of February by the Ohio Presbytery, pastor of the Xenia Congregation. The Rev. E. Cooper presided, preached an appropriate sermon from Luke xii. 1854.—6

42:—*Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season*, and after the constitutional questions were proposed and answered, offered the installation prayer. The pastor and the congregation were then respectively addressed by the Rev. G. McMillan. The services of the occasion were solemn, and interesting, ending by prayer, praise, and the pronouncing of the benediction, by the pastor of the congregation.—The occasion was one of special interest to the congregation, which has long been destitute, having made several unsuccessful efforts to obtain a pastor. It is earnestly hoped the intimate relation, now formed, may be long continued, and prove a blessing to all concerned.

### Missionary Intelligence.

SEVENTEENTH ANNUAL REPORT OF THE SAHARANPUR MISSION STATION,  
SEPTEMBER 30, 1853.

Missionaries—Rev. J. R. Campbell and Mrs. Campbell, Rev. J. Caldwell and Mrs. Caldwell, Rev. J. S. Woodside and Mrs. Woodside. Catechist—Theodore W. J. Wylie. Scripture Reader—John N. McLeod. Teacher—Gilbert McMaster.

The close of another missionary year finds this station in pretty nearly the same condition as when our last report was written. No breaches have been made in our ranks by death, and the health of all has been better than for some years past. It was mentioned, in our last report, that Mr. Woodside had been recommended to spend a year at Landour. This he has done, with much benefit to his health, and he now entertains a good hope of being able to prosecute his labours at a neighbouring station to which he has just been appointed. The general aspect of our labours is encouraging. Every year witnesses a decided improvement in the manner of the people towards us. They are gradually gaining confidence—becoming more familiar—and laying aside their absurd prejudices. It is evident that the Lord is pleased to favour our humble efforts with his blessing; and we have great reason for gratitude and thankfulness to *Him* for what he is doing by our instrumentality.

The commencement of another station, at Dehra Dhoon, will not only deprive us of the services of Mr. Woodside, but also of one of our catechists; but we trust that a reinforcement may speedily come to our aid, so that our effective strength at Sahāranpūr may not be permanently weakened at a time when our labours are becoming not only more abundant, but greatly more interesting. The following is a brief sketch of our labours during the year.

#### SCHOOLS.

*English School.*—In this school the average attendance has been rather less than last year. The first class, in addition to the study of Algebra, Natural Philosophy, History, English Grammar, and Composition, have made some progress in Euclid and Logic. They have also advanced in the knowledge of the Scriptures. Indeed, there is no lesson in which they seem to take a deeper interest than in the daily reading of the Bible, and, from the many questions asked regarding its meaning, it is evident they are desirous to become acquainted with the great truths of Christianity. In so far as they have become acquainted with these, they profess to believe them, while practically they refuse adherence to all the grosser doctrines and practices of Hinduism. The second class have also made considerable improvement in Geography, Arithmetic, and English Grammar. In addition to their Scripture lessons,



they are required daily to repeat a few verses from memory. The other classes, whose studies do not require specification, have made satisfactory progress.

*Vernacular Schools.*—The Urdu and Persian school, held in the verandahs of the city church, has been quite as encouraging as in former years. The attendance has fluctuated from sixty to nearly one hundred pupils, making the average attendance about eighty, though many more names have been on the roll. Having early in the year obtained an efficient Christian teacher, who resides at the church, a greater amount of religious instruction has been imparted than formerly. Five classes of the most advanced pupils, have daily received instruction in the Scriptures, Geography, and Christian books, and some of the classes have been committing to memory the Shorter Catechism and Brown's Catechism in Hindustani—both of which strike deep at the root of idolatry, and the false faith of the Mahomedans. The whole school also has been instructed by one of ourselves in Geography from the Globe and Maps, so that many of the pupils have become pretty well acquainted with the locality, productions, religion, and customs of most countries in the world. This is an exercise for amusement, and in which all take much delight, and we think it well calculated to enlarge their minds, and to give them a taste for reading. It also excites inquiry and discussion in society at large. We cannot but hope that some, at least, of the good seed planted in the minds of these youths will produce fruit. It may be buried, for a time, in a soil naturally barren, but the Spirit of the Lord can make it grow, and under his genial influences we would leave it. The school in the village of Pahasu, under our patronage, is still in existence, but it continues small, having only ten pupils. The people being entirely devoted to agriculture, generally find something for the smallest children to do, in attending cattle, and other out-door labours. On our visits to the school, we have usually found excellent opportunities for preaching the Gospel to the adults, who have assembled in the building, and heard us attentively for hours. When we visit that place, we give them a whole day's preaching—two long discourses with an intermission between.

#### CHURCH SERVICES AND BAZAAR PREACHING.

Two services in Hindustani have been held on the Sabbath during the year; and, with but few exceptions, a service also has been held in English, on the afternoon of the Sabbath. Two weekly meetings also have been held, one in Hindustani, and one in English. Every afternoon also during the week there has been preaching at the city church, and very often at some other place in the Bazaar; and the attendance at these places has been large and every way encouraging. In no previous year has there been so much and so respectful attention given to the public preaching of the Gospel. The Lord seems, at last, to be opening the ears, and we would hope also, the hearts of the people, to attend to the great concerns of religion. But few objections to the peculiar doctrines of the Gospel have been offered, while many have publicly acknowledged that they are true, and worthy of their acceptance. Several inquirers have remained with us for a time during the year, but none of them have been judged to be fit subjects for baptism. Four persons, however, have been received to the communion of the church—three on examination as to piety and knowledge, and one on certificate from another church. The whole number of communicants belonging to the native church, including the missionaries, is now twenty-four. It is indeed "a day of small things," but still a beginning has been made, and some precious fruit has been gathered; and to those who labour in this "dry and parched land," this green spot, however small—this oasis in the desert is viewed with peculiar satisfaction. Let God have all the glory, and let us be stimulated to labour more diligently, and encouraged to expect much greater things in future.

## ORPHAN BOYS' INSTITUTION.

The number of pupils in this institution is nine—the same as last year. There have been no deaths nor additions, and their course of study has been the same as formerly. They have been learning English, Urdu, Persian, and Hindu, and in all these studies they have made very respectable progress. Their conduct has been very satisfactory, and, in many respects, praise-worthy. Those who are members of the church, have been consistent, and without fault, so far as known to us, so that we have much reason to be thankful on their behalf. They are storing their minds with sound knowledge, both scientific and religious, which is well calculated to qualify them for future usefulness. It is our prayer that all their talents and acquirements may be used to the glory of God, and for the good of their benighted and idolatrous countrymen. The twenty verse a week system in the Scriptures has been continued, so that now fully the one-half of the New Testament has been stored up in their memories. From time to time also, they are called to recite the Shorter Catechism in Hindustani, and to give a detailed account of what they hear preached on the Sabbath. As to a general knowledge of Bible Truth, and of the most important doctrines of religion, they could stand a favourable examination with the youth of Christian lands. They have now left off all mechanical pursuits, except what they may practise for recreation, as we have so much need for their services in the various departments of our missionary labours. We greatly wish that more orphan pupils could be obtained, and we could thus find an opportunity for greatly enlarging the institution. It has been one of the most successful in the field of missions, in supplying well qualified native assistants, and preachers of the Gospel, and seems to be peculiarly a favourite department in the view of our friends at home.

## ITINERATIONS AND ATTENDING MELAS.

Nearly two months were spent by one of our number last cold season in itinerating. The route lay from Ambala, where the annual meeting was held, through Thanesar, Karnal, Paniput, &c., to Delhi, and from thence through Rohtuk to Hanse, Ihind, and a number of large towns to the west of the Jumna. The tour from Delhi was through districts that had never been previously visited by a missionary. Many people, however, were met with who had heard the Gospel at Hardwar and other places. Some too had received portions of the Scriptures at the fairs they had visited, and were consequently prepared, in some measure, to appreciate what was said respecting the way of salvation. The districts to the west of Delhi are inhabited chiefly by a race of people called Jats, who appear to be much less devoted to the superstitions of the country than other Hindus, and, of course, are more open to conviction when the truth is presented to them. In some of the small towns and villages but few, and, in some instances, none were found who could read, yet every where the Gospel was listened to with attention; but as a short account of this journey has been sent to America, it is not necessary here to enter more into particulars. A tour of about five weeks was made between Landour and Simla and Kussoulie by Mr. Woodside, and in many places a good opportunity was enjoyed of presenting the Gospel to the people of the Hills. They heard the tidings of salvation with respect, and in some instances received portions of the Scriptures and tracts thankfully. The Hardwar fair was attended by Messrs. Campbell and Caldwell, accompanied by three of our native assistants. The number of pilgrims was again comparatively small, and the reason, probably, is partly to be attributed to the fact that the twelfth year of the Mela is soon to take place, and as bathing at that period is thought to be much more efficacious than on common occasions, many are waiting till the year 1856. But this cannot fully account for the great falling off that has taken place within a few years past, and the fact appears to be that the celebrated shrines



at this place are losing their celebrity, and it is not unlikely that before another quarter of a century passes round, Hardwar will almost have ceased to be a place of pilgrimage. We were joined this year at the fair by Mr. Warren from Agra, and Mr. Jamieson from Ambala. The small fair in our immediate neighbourhood was attended this year as usual, and considerable labour accomplished.

Through all these and other instrumentalities the glad tidings of salvation are made known to the people among whom our lot is cast. It is ours to labour in hope. It is the Lord's to perfect strength from our very weakness. That he will yet make bare his arm for the salvation of the heathen of India, we do not doubt, and, therefore, it is that we are encouraged to go forward in the prosecution of the work to which we are called.

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REV. DR. DUFF'S FIRST ADDRESS IN AMERICA.

*Delivered in Concert Hall, Philadelphia, on Tuesday evening, February 21st, 1854.\**

MR. CHAIRMAN,—BELOVED FATHERS AND BRETHREN:—

Often as I have addressed public audiences, I must confess that I have never felt so embarrassed in my life before. I have been accustomed to address strange audiences—audiences of heathen, confederate against “the Lord and his anointed,” and all shades of audiences, from such even to the most Christian. My embarrassment this night arises from the overwhelming kindness with which you have greeted me.

This city—its name indicates *loving kindness*—*brotherly kindness*—the city of *brotherly love*. Names are often hypocrites; but, certainly, from my experience of Philadelphia, there never was a more genuine name given to any city. (Applause.) Arriving here last evening, in the midst of a wintry storm, expecting, perhaps, to meet with half a dozen friends at the utmost, how utterly paralyzed I felt when introduced to a company of “beloved brethren in the Lord,” ministers of the gospel, connected with all our evangelical churches, some sixty or seventy in number. The fact is, that such kindness just petrified me, and so overcame me that I could not give utterance to, or express my feelings; and this is but a repetition of that kindness to-night.

Truly, if I know my own heart, I have come amongst you, not in a sectional or divisionary capacity, but in a cosmopolitan spirit, desiring to cherish that Christlike spirit which shall one day predominate, and which shall unite us all, not only in a uniformity of sentiment, but also in a uniformity of practice. One thing is certain—we have here this night brethren in the Lord, who are exhibiting this “unity of spirit,” and who are already endeavouring to carry out, as far as possible, this uniformity of practice. A meeting like the present may well be regarded as a *huge evangelical alliance*. It has in it the very essence and spirit of a *real evangelical alliance*; and the sooner it is perfected in its ends and aims, the sooner will the glorious age of the millennium burst upon us.

We have hitherto been accustomed, on both sides of the Atlantic, to look at each other's differences rather than our agreements in the faith. It is in the very nature of division to scatter and sever, while it is in the very nature of coincidence to bind and cement. The former sows the seeds of discord, while the latter is the source of harmony. Why, then, should we not look rather at the points about which we are thoroughly agreed, and which are the great fundamental doctrines of Christianity—those grand transcendent verities which constitute the foundation of all felicity on earth, and the earnest of all real blessedness in heaven! And why should we not rejoice in the privilege of casting those comparatively minor points in the shade, in order that we may enjoy the full effulgence and beatitude of the latter?

Let us cherish this “*unity of spirit*” more and more; and then we shall not be exhibited to the world as Christians throughout Christendom have been in times past, in an antagonism and turbulent collision, like the discrepant atoms of Miltonic chaos; but we shall be exhibited as bright celestial orbs, revolving in a grand and solemn procession of harmony and good will, round the grand central sun, even Jesus Christ, the King of glory and the King of saints. Doubtless, in the minds of many, minor differences will arise, for all are not capacitated alike, or circumstanced alike, or educated alike; and wherever there is freedom of thought there must be freedom of speech; but if we cherish this spirit of unity, then will the strong learn to deal tenderly with the infirmities of the weak; and then will the weak be no longer disposed to quarrel with the (to them) unintelligible speculations

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\* In order to insert entire in this number, the admirable speech of Dr. Duff, we have postponed several editorials, with the notices of new publications.

or positions of the strong. Let us cherish this spirit of unity and brotherly love; and then, whatever differences may arise, we shall be all right in the main. From the very finitude of human nature there will be partialities, which will draw us nearer to one portion of the truth than to another; and, from the very infirmity of our nature, we are often led to dwell too exclusively upon one point, until it grows into disproportionate magnitude before our eyes, and we forget the points of higher importance—even as a pin-head, when brought into contact with the pupil of the eye, by gazing at it, it will render invisible the most beautiful landscape, or eclipse the very sun in the firmament of heaven. (Applause.)

When such differences arise, how are they to be disposed of? We are accustomed to look to the East, and to regard it as the land of wild extravagancies and puerilities, and so, to a great extent, it is. They have their own modes of representing things, and at times you find strong gleams of common sense starting out boldly to view. I have been often struck with the fanciful representation of the Brahmins in India, on a subject like the present, which, though it may appear to you somewhat ridiculous, yet, nevertheless, is fraught with much instruction. They represent a number of blind sages assembled in a room, and somehow or another, there is an elephant in the midst of them. They are aware of the presence of some immense creature there, and the question is of what shape, figure or form is this creature? Well, though not Baconians, they are resolved not to speculate, but to go about the matter in the Baconian way of actual observation and measurement, in order to find out the proportions of this monster. One grasped the leg of the animal, and exclaimed—"He is tall, and in shape like the trunk of the palm tree." A second exclaims—"Impossible! I have got him!" and takes hold of his trunk, and maintains that he is bent and limber, like a bamboo. Another has hold of his ear, and contends that he is long and broad, like the leaf of the plantain and banana tree. Another gets hold of his tail, and asserts that he is like a crooked serpent. (Laughter.) Another has hold of his body, and exclaims—"You are all wrong together! he is a huge rotundity, like the Sacred Mountains of Sumeroo." One of the company, who, till now had been quiet and silent, says—"Well, friends, what are we to make of this? I cannot call in question the honesty of your testimony, but yet it is strangely conflicting, and I have been trying to reconcile it, and the only way is, to put all these testimonies together, and see if, by the conjunction, we can get at the real form and shape of this animal." They did so, and they found out the real shape and size of the animal that was in their midst.

And now, my friends, ludicrous though this may appear to you, still it is fraught with instruction to us all. You all know that there is a prodigious tendency to seize upon some portions of the truth, or to grasp at some one fragment of a system, until it becomes of so much magnitude, that it seems to swallow up all the rest; and the only part of true wisdom is, to take the part of the oriental sage, look at all the parts of the system, and by combining them proportionally, secure the interests of truth. Let us regard all the different parts in their various relations, and in the mutual subordination which one bears to another, and we will find harmony in the end, where, otherwise, we should have found nothing but confusion. If, in the end, we are not satisfied, we shall leave the whole to the developments of time; and, in the meanwhile, let us bear and forbear with one another in brotherly love.

In this way too, we shall be enabled to remove a foul blot on Christianity. We shall dissipate the weakness of disunion, and, by gathering our scattered forces, we shall be enabled successfully to carry on the war of truth against error into the very centre of the enemy's dominions. We shall be able to wipe away the bitter sarcasm that has been hurled by infidelity against the religion of Christ. Even while we all profess to be inhabiting a region so radiant with light and so exuberant with the bounties of a gracious God, that its marvellous history stands unparalleled in the archives of eternity, we all show our unbounded gratitude to the author of such ineffable blessings, by cherishing an irreconcilable hatred to one another, while all are, by creation, the servants of one sovereign Lord; and may, by adoption, be called into his family to become princes of the blood-royal in heaven. In order to this, let us pray that our men of intellect may be men of seraphic fire—even the fire of divine love, which alone can melt and fuse all into oneness of spirit; let us pray that all our sinfulness, all partiality, all envy, and all sinister motives may be forever eradicated from amongst us, and that nothing may be allowed to interfere with the realizing of so glorious a consummation, short of the dereliction of some vital principle, or a base compromise of some divine prerogative! (Applause.)

Now, dear friends and brethren, if there be any subject on which all evangelic Christians are agreed, it is that of the missionary enterprise; and methinks that this should be the rallying point around which one and all the forces of Emanuel's army may gather. All theoretically acknowledge now, the obligation of sending the gospel to the heathen; but, what all need is, that they be stirred up to realize more adequately the magnitude of the cause, and the extent of the obligation under which they lie to pro-



mote it. This is what we all need; at least it is so across the water. Now, in reference to this theme, which is so exhaustless, were there not other opportunities, I would be disposed to go somewhat into it at length, but I regard the present as a mere preface to the discussion of it, rather than a carrying of it out; and on this account, I shall deal rather with generalities, unless circumstances draw me aside into some details.

What, then, is meant by this missionary enterprise?

Friends and brethren, you know that the time has not long gone by, when those who favoured and promoted it were considered wild enthusiasts, endeavouring to introduce strange and fantastic novelties into the Christian Church. Happily, that day has passed, though you will excuse me for saying that, on that very account, we are apt to lapse into a barren orthodoxy of creed on this subject, and to be satisfied with a mere confession of the duty itself, rather than engage in active operations to fulfil it. Now, this is not right any where, and I must look for better things in America. *Novelty!* Strange that the readers of the Bible should regard it as a *novelty*. It is old as the eternal purpose of Jehovah; and in its developments in time, old as the sentence pronounced when Adam fell.

It is just as true as the Bible is true, that if it had not been God's design and purpose to raise out of the old world-fallen humanity a new one, redeemed at an inestimable price, man's career on earth would have terminated by the fall in Paradise. The race of man has been preserved, then, to work out this glorious scheme of deliverance from the wreck and ruin of the fall.

What is meant by the missionary enterprise? It is to carry out this purpose and design of the great Creator and Redeemer into actual accomplishment.

I assert this simply to-night as a fact, and will not dwell upon the details that might be needful for a full exposition or vindication. Now, the duty of carrying out this grand design has, by Divine appointment, been devolved on God's true believing, spiritual people; but the number of these is small everywhere. I have been up and down among the churches of Great Britain from end to end; and, in looking through all of them, I have often asked myself, how many of the nominal members are truly converted unto God? Alas! how few! And yet, if not converted unto God, they are dead—dead in trespasses and sins. How, then, can we expect the dead to help us in raising up the *dead*? The thing is impossible.

When you are about constructing any of your great works—and America is noted for her leviathan works—how do you go about it? You have an immense territory, enough to swell the imagination and excite unusual emotion—and so has India. In India, however, the mind of the people goes out into dreamy speculations and incoherent extravagances; but you are a practical people, and go out, in practical ways, into works of portentous magnitude. I ask, then, in commencing any of your grand works here, would it not be mockery to go to the land of tombs and sepulchres for living agents to carry out and construct your railroads and canals, and other gigantic undertakings? No! to obtain these you go into the labour market of living men. Our work is to raise up life in the midst of spiritual death. We must, then, having living men—men with living hearts and living heads—men animated by a life breathed into them by the Spirit of God. To obtain these, how can we go to the unconverted? For so long as men remain unconverted they are spiritually dead, and we cannot expect sympathy and aid from them.

It is then, in this way, my friends and brethren, that a lively intelligent interest in the missionary enterprise comes to be a test of Christian character, in a true Bible sense. If a soul that has been dead in trespasses and sins is awakened into life, life cannot be restrained within it—it must shoot out; if it do not, it is a sign and proof that there is no life there. You have your germinant seed, out of which the sapling is to sprout; it may be that of an oak; and if it have life in it, it must in due season show itself, and grow continuously from season to season. When it attained to a certain stature, suppose you say that you like it in its present shape and size; try to keep it so, and you repress its vital energy, and it will gradually droop, and wither and die. If there be life and energy in the soul, keep it there shut up within itself if you can. If you try to keep it entirely to yourself, without growth or expansion, it will slip out of your hands, or droop and languish away, and you will become again, virtually at least, a dead man. (Applause.) And hence it is why there are so many lifeless skeleton forms in the midst of us; and drooping souls, moping like hypochondriacs, without health, or vigour, or living energy, creeping along in the dust, instead of soaring upwards, as on eagle's wings, into the heavens. I repeat it, that the existence of this spiritual life, and its expansive outspreading force and fruitfulness, lie at the very root of the missionary enterprise.

Listen to what the Psalmist says. He knew the matter. He prays for his own soul first; for how can a man give life who has no life? Or, how can that give light which has no light? Surely, surely, the sun could give no light were it not possessed of the properties from which light emanates. The Psalmist felt that, and in the 67th Psalm

he began with a prayer or blessing to his own soul. It is not a prayer for the Psalmist's soul alone, but it is a prayer for the Church of God in all ages, when he says, "God have mercy upon us and bless us, and cause his face to shine upon us."

And, friends and brethren, there never was a more beautiful evangelical prayer than that. He comes broken in spirit and bowed down, feeling that he has nothing of his own, upon which to place any assurance; and casting himself unconditionally on the clemency of a gracious God, he simply says, Lord! Lord! I am guilty; I deserve to perish; Lord, have mercy upon me, a miserable sinner. And he is not ashamed to go on further; for the Spirit being once awakened, fresh discoveries are made of his own sinfulness and evil desert.

Some people seem to be afraid to talk of God as an angry God, or of his curse, as if this were dishonouring to God. Not so the Psalmist. He felt as a guilty creature nothing short of the wrath and curse of an offended God could rest upon him. And smarting under its felt pressure, he bursts out into the fervid prayer of "Lord, have mercy upon me, and remove the curse of thy broken law, and supply the forfeited blessing in its stead." As he advances in experience, he grows deeper and deeper in the swell and current of his emotion. He looks before him, and all is lurid towards the frontiers of the bottomless abyss; he looks above, and clouds of thick darkness surround Jehovah's throne, and the tempest of divine wrath is sleeping there, ready to burst upon him; and he cries to God in agony, and says, O, God! open, as it were, but a chink or crevice in those dark clouds, and from out that chink or crevice let burst a ray of light from thy gracious and reconciled countenance, to shine upon me; then shall the face of my soul be lightened, and I shall be blessed. "O God! have mercy upon me, and bless me, and cause thy face to shine upon me."

Truly, truly, brethren, if that prayer be answered, the soul is enlightened, and sanctified, and saved. Now, then, what I have often complained of, in coming home from India—though I hope it is not so in America—is this, that I have repeatedly heard this prayer used by many in this way; "God have mercy upon us and bless us, and cause thy face to shine upon us;" and, stopping short there, have added these words of their own—"and so we shall be saved." This is true. It is a truism, that if those blessings asked for be bestowed, the soul is saved. But the matter of complaint is, that this is not the addition of the Psalmist, neither does it proceed from the inspiration of God. If the Psalmist had stopped short there, I ask you, as free citizens, accustomed to exercise an independent thought, to tell me, in your enlightened judgments, what you think of him?

Would you not think that he was an intensely selfish man, who would practically say, "Lord, let me have the blessing; but as for these millions who are perishing around me, let them perish for ever for aught I care?" Would it not be fiendish almost, thus to pray? And yet I appeal to you, my brethren, whether, in point of fact, it has not been, and is not actually the state of mind and feeling which pervades the great mass of professing Christians, who are satisfied if any how they get salvation for their own souls, and who, by their conduct, prove that they care not one jot or tittle about the millions who are perishing for lack of knowledge? And is it not high time, my friends and brethren, that every one of you, of all denominations, should be awakened to your responsibility more than ever?

I say more than ever, because I know something of what you have been doing.

It is a question as to the need of growth in many, at least, and not of beginning anew. How glorious, then, the example set to us by the Psalmist! What does he say? How does he proceed? The moment he prays for himself, he immediately forgets himself. This is divine—this is genuine self-denial.

God is good; he is an inexhaustible ocean of goodness; he diffuses his bounty and mercy throughout the creation. He is continually doing good; and so did God manifest in the flesh go about doing good. The fountain of life within him is bubbling up for ever and ever, in one ebullient stream of overflowing goodness. Do we pretend to be Christians? Then we must be more God-like—more Christ-like. This increasing outgoing in the way of well-doing, was what pre-eminently distinguished Christ; and show me the man who, in this respect, has not the image of Christ in him, and I must tell him, "My friend, you have deceived yourself." Turn then again to the Psalmist, who, when he has prayed for a blessing for his own soul, immediately, in substance, says, I do not pray that I may be blessed and saved alone, but I pray for these blessings on my own soul, in order "that thy way of salvation may be known upon all the earth, and thy saving health among all people. Let the people praise thee, O God, let *all the people* praise thee. Oh, let the nations be glad and sing for joy." In other words, "I pray for these blessings, that by me, and through me, they may go forth and be diffused throughout the earth, and all its teeming peoples and nations." This is the spirit of the Psalmist; and I must insist upon it, that it ought to be the spirit of every genuine disciple and child of God. And what is this but another name for the spirit of missions? Let us hold, then, that he who is lacking in this point, which is the very spirit of the



missionary enterprise, is also lacking in the essential principle of Christianity itself; and without some manifestation or practical exhibition of it, there is no proof of the real essence of the vital spark of faith and love in the soul; in short, no very palpable evidence of conversion unto God. [Applause.] Now then, dear friends and brethren, you see how it is that no man dare say, "I have nothing to do with the missionary enterprise;" the meaning of which is, "I have nothing to do with the Spirit of Christ or his great salvation." It just comes to that; for he, or she, who claims exemption from having any thing to do with the missionary enterprise, claims exemption from having any thing to do with the Spirit of Christ. Had I the time to show it, it is this which is the barometer that serves to indicate the flourishing of the life of Christ in any soul, or congregation, or throughout the organized churches of every land.

We say, then, that the sum and substance of the matter is, that the world lieth in wickedness, and that God, in his infinite mercy and grace, hath called out of this wicked world a chosen and peculiar people, and hath implanted in them the principle of life, and then called upon them to communicate, by the aid of the Holy Spirit, that life to others who are still dead, even to the end of the world.

Sin is the disease of the soul, and salvation through Christ is the remedy; and he is all in all. Now, dear friends and brethren, unless the soul has been convinced of sin, it feels no need of a Saviour, and of his saving grace.

There is nothing that confounds one more than this: the free and easy, or utterly heedless way in which many confess their sins. The chatter of magpies is far more reasonable, because they have no intelligence, than the chatter of those who have reason and intelligence; and because they are thus endowed with reason and intelligence, it is the more dreadful in the sight of God, that their prayers should be so many vocal sounds, so many mechanical utterances, without feeling, or thought, or understanding. We find also, that there are many would-be wise amongst us, who would make us believe that there is no such thing as sin at all; and they speculate about it, and try to resolve it into utter nothingness. Now, does it not become us, on this point, to stand up on God's side, and take God's part, and the part of God's word? And let these would-be wise men speculate as they will about the nature and prevalence of sin; let them even deny its existence altogether: a thousand wild and lawless impulses in the breast of tenderest infancy do most fearfully proclaim the earliness and universality of its existence; and a thousand wounds, and bruises, and putrefying sores, speedily developed in the outer life and conduct, do as fearfully proclaim the raging virulence of its power. O, strange and fell delusion, that would theorize and speculate sin away into an airy subtilty or shadowy nothing! Sin, the only actual and substantial reality which can be said to belong to human nature, as indisputably its own!

What are the penal laws of all kindreds, and tribes, and nations, from the rudest form of savage life up to the highest type of civilization, but so many endlessly diversified instrumentalities for repressing, and pressing within some moderate grounds, the blighting manifestations of a universally felt and acknowledged evil? What are all the powerful penances, and pilgrimages, and sacrifices, and offerings, and ablutions of the ignorant and superstitious of every realm, but so many laborious contrivances for expiating a universally felt and acknowledged guilt, and wiping all its stains away? What are all the fine open schemes, and plans, and projects of the dreamy and visionary philanthropists of every age, for the amelioration of the species, but so many extorted acknowledgments that human nature is wholly dislocated and out of joint, with all its members and constituent elements at variance and ajar?

Nor are these merely testimonies to the universal prevalence and virulence of the disease of sin. They are equally emphatic testimonies to the sheer, utter, absolute hopelessness of any remedy of mere human devising. For what have they all done? Penal laws, with their terrific apparatus of chains and scourges, and prisons and banishment, and horrid executions; and superstition, with her grim and ghastly retinue of penances, and pilgrimages, and bloody sacrifices; and philosophy, with her dreams of improvement and visions of halcyon days glimmering in the twilight of a future golden age—what have they all done, separately and unitedly, in any country or clime, towards effectually arresting the dark tide of corruption which has been rolling on from age to age, or in draining out its perennial source? O mockery of mockeries! Done? I say, *nothing*; and I mean what I say. Ay, verily, nothing; yea, less than nothing, and utter vanity!

On the contrary, by their ineffectiveness, their inapplicability, their verified impotency, have they not, in ten thousand instances, rather increased and aggravated the disease, than supplied an infallible cure? Have they not often even acted like the waters, which, when not sufficient to quench, only add fierceness to the blazing conflagration? [Enthusiasm and applause.] Have they not, like the embankment, which, when not sufficient to arrest, may, by giving way, mightily swell the waves to the overwhelming inundation? [Continued applause.]

And ought we not, with all boldness and earnestness, acknowledge all this? And if not, we ought to have nothing to do with the missionary enterprise, but shrink back

into our native carnality, and lie down in the shroud of sottish indolence and apathy, and grovel and slumber in the dust of sin and sense, which strews the broad road leading to perdition.

But, friends and brethren, is it not glorious on the part of Christianity, to be enabled in faithfulness to probe the very depths of the disease, and expose its utter putridity; and then turn to the precious gospel, and say, Here, here is an infallible, and all-sufficient remedy?

They are the men who have no proper, no adequate remedy, who are afraid to speak of sin. [Applause.] They are the very men who shut their eyes against the divine source of pardon, who shrink from confessing their sin and guilt, however real, fearfully real, these may be! [Continued applause.] But we, believing in the gospel, and seeing the disease in all its horribleness; but seeing also the balsam—the balm, more potent far than the balm of Gilead, in the hands of a Physician who knows the inmost core of the human heart, and every varying phase of the disease; we who can turn to the perfect remedy in the hands of the Divine Master and Physician—we can afford to speak of sin and guilt, and its awful penal consequences, because in love and faithfulness we can show how it may be removed and effectually wiped away.

Behold! here is the all-sufficient remedy in Christ! In Christ the Lord—the Lord our righteousness. And what an infinite stoop was that, down from the heights of heaven above, into the depths of earth beneath! The light and the glory of the divinity clouded and eclipsed, as it were, in a tabernacle of clay. Here, indeed, was realized the vision of Jacob's ladder. The foot of it, in the immaculate humanity of the Incarnate Son, on earth, and the head of it, in his eternal divinity, in heaven; along which, not only angels ascend and descend, but along which all the redeemed in every age have been privileged to climb, and obtain an entrance into the joy of their Lord. And the invitation to come, how free, how unlimited! "Ho! every one that thirsteth, come unto the waters. Look unto me, and be ye saved, all ye ends of the earth. Turn ye! turn ye! Why will ye die?" And whoever cometh, will soon find the burden of sin removed, and all its stains washed away. And then, in his pilgrimage onward through the great wilderness, leaning on the arm of his beloved, with one eye fixed on the cross of Calvary, and the other on the palaces of light in Emanuel's land, on he goes with his head dilated, and his ear charmed with the air of many a heavenly melody. But the main burden of his song, the chorus, that is ever sweet and ever new, is the chant of the redeemed on earth, the hallelujah of the ransomed in glory!

"There is a fountain filled with blood  
Drawn from Emanuel's veins,  
And sinners, plunged beneath the flood,  
Lose all their guilty stains."

Now, dear friends and brethren, this is the grand object of the missionary enterprise: it is to go through the length and breadth of degraded and sunken humanity, and every where proclaim the intensity and raging virulence of the disease of sin on the one hand, and, on the other hand, to point to the wondrous cross, and, in the name of Heaven, say, "Believe and live! believe and live!" [Enthusiastic applause.]

Who, then, would not rally round this gospel standard, which it is the design of the missionary enterprise to raise aloft in every land, to the gaze of the serpent-bitten and perishing nations? Where is the Christian man or woman who would refuse to have a share in advancing it? Why, if they do so, they ought to be alarmed lest they be found purposely excluding themselves from a share in the peculiar glories of that redemption to be found in Christ. We do not say that such would be the result, were men left to act in darkness and ignorance. But surely the days of ignorance on this subject are past and gone; and now, when the matter is fully known, developed, and expounded throughout all the churches, we must hold it true, that whoever holds back from carelessness or cold indifference, is purposely and premeditatedly saying to the Saviour, "I care not for the cause for which thou didst bleed on Calvary;" which is very much equivalent to saying, "I will not be thine, neither shalt thou be mine."

Speaking so strongly, I may possibly be misunderstood. If so, I cannot help it; for I feel and smart under a painful sense of the manifold delusions that are abroad on this subject. Of course, I cannot speak of such delusions prevailing in this country; for I am, as yet, a stranger here. I have come here rather to be helped, if possible, in the art of getting quit of such delusions, so that your example may shine abroad throughout the realms of old Christendom, and exert a more controlling influence over all the nations of the earth. [Enthusiastic applause.]

With regard to the missionary field itself, I would fain say a word or two; although, health and strength permitting, a further opportunity will be afforded for going somewhat into details; but, as I stated, these remarks are more of a prefatory character than otherwise; and I know I can trespass upon your kind indulgence—I know it will be extended to me—for I have already been made to feel it largely. (Applause.)



You will excuse me, then, for saying that I do not sympathize with the phrase, that men should come from the missionary field to stir up the people in evangelical lands! I do not like the expression, and it almost makes me faint-hearted. There are others present here, this night, who know what it is to be located in the realms of heathenism. Most of you do not, and cannot know what it is to be there. You are born and brought up in a Christian land—in the midst of fathers and mothers, sisters and brothers—in the very bosom of Christian churches. You are nourished and cherished as in a hot-house, where everything conducive to your growth in knowledge and faith is furnished. You have the dews of the heavenly grace constantly descending on you—you have the soft and gentle rain of heavenly instruction continually dropping and dropping upon you, to resuscitate and revive your spirit if it should ever droop, and reinvigorate your spiritual frame with all the energies of a growing manhood in Christ Jesus. At home you have your Bibles; and in most of your schools you have still, thank God, your Bibles, (applause,) reminding you of sin and the way of salvation. You are thus richly fed, bountifully nourished and cherished; and it is you, therefore, who ought to be strong and mighty in the Lord. Accordingly I have often felt, and repeatedly said, across the water, in England and Wales, Scotland and Ireland, instead of expecting us poor, bowed down, withered and shattered men, from the deadly realms of heathenism, where we have nothing to nourish but everything to deaden us; where, instead of listening to the songs of Zion, we are compelled to listen to the dissonance and harsh discord of heathen worship,—our eyes nauseated, and our hearts sickened with the all encompassing spectacle of horrid idols and idolatrous abominations, and every thing calculated to sink man into the grave; instead of expecting us to come over and stir you up, it is you who are strong that ought to be expected to come and help us—to come and support, and revive, and strengthen us, who are ready amid such debilitating influences, to droop, and sicken, and die. And why should not the strong in the American churches be expected to do the same? Dear brethren, will you think of this and take it seriously to heart? Henceforth we must look to you for it; let the future repair the shortcomings of the past. When we come home, and hope to be strengthened by you, it is rather chilling to listen to the cry—"Come and stir us up," when we expect to be stirred up ourselves. But let that pass.

As it regards the great work of missions, friends and brethren, something more ought to be done immediately by all our churches. True it is that some people think that great things have been done by them already. I have been nauseated by such notions. Of course, I do not now speak directly of you, for I have yet much to learn as regards yourselves; but I have found that many people—Christian people, too—across the water, imagine that they are doing prodigious things; and they are apt to be offended when we tell them that really, comparatively, they are doing nothing at all. Speaking of the great mass of professing Christians in the aggregate, all that they are doing might, to use a colloquial but impressive phrase, be put into a nut-shell.

If you look, for example, at what is done in the way of pecuniary contributions to the mission cause, in the Church of England, I could name more individuals than one, each of whom has a personal income annually, just for himself alone, larger than the entire contributions from the professing members of the Church of England put together, for the missionary enterprise. I could go to the Wesleyan, and Baptist, and Congregational denominations, and to my own church in Scotland, and point to somewhat similar phenomena in all. In other words, I could point to the individual men, in almost all our evangelic denominations in Great Britain, each of whom has an actual larger annual income, for his own personal self alone, than the whole of the contributions of the denomination to which he belongs, towards the missionary enterprise. Is not that fact alone something terrible? And yet they tell me that they are doing great things. Great things indeed! (Laughter.) That is, if we are compelled to put our eyes out, so that we cannot see, men may confidently assure us that they are doing great things; (continued laughter,) for the man whose eyes are out, *nothing* may be regarded as very much the same with *universality*. (More laughter.)

Now, to come again to the main point. I have told you briefly what we mean by the spirit of the missionary enterprise. As to its obligations, I will not detain you, but I cannot help referring to it.

Assuredly, the obligation is, at once, intrinsic and extrinsic, or, if more learned terms be preferred, *esoteric* and *exoteric*; that is, if life is kindled in a man's spirit, that life must go out into fruit-bearing, or it will die; for the spirit of life thus imparted is the Spirit of God, which is the spirit of ever-active, boundless generosity and benevolence.

But then, in addition to all this, there is an authoritative law, binding upon us all. It is the law of Christ. Christ said, "Go ye into all the world, and preach the gospel to all nations." That is the standing, permanent decree of our sovereign Lord and King. Do you not reckon a man who despises one of the chief laws of the state a rebel? This, at least, is what we are in the habit of saying in Great Britain. Now, we must hold that that man is a Christian rebel—(excuse me for using strong language in a free

country)—(Laughter)—that man must be held to be a Christian rebel, who really tramples under foot one chief law of him whom he acknowledges as his Divine Head and King.

Now, in conjunction with that command there is a promise: "Go and preach the gospel to every nation; and lo, I am with you always, even to the end of the world."

In looking back upon many of the discourses of our oldest divines on this passage, or promise, I have been amazed at the frequency with which the promise has been wrenched away, and completely separated from the preceding context, which contains the command or imposed duty. Now, this is like taking a coarse axe and chipping off a limb from a perfect model statue, and holding it up as if it were the whole. This is not fair, just, or honest. God puts two things together—the duty and the promise. "What he has joined let no man tear asunder." The parts of the text are absolute in their connexion. "Go ye and preach the gospel to every creature; and lo, I am with you always, even to the end of the world." Is there an intelligent youth in this room who would not tell me that the promise of being with us is here attached to the doing of the duty? Go ye and do so and so; and, in so doing, lo, I shall be with you even to the end of the world. And is it not implied in this, that if we neglect the duty, we forfeit the promised presence? Discharge the duty, and the promise, in all its plenitude of fruitfulness, shall be yours. Leave the duty undischarged, and you trample the promise under foot and deliberately spurn its gracious realization away from you.

Yet, in our theological literature, we have able sermons about the promise, but not a word about the duty; because, to sit down and drink in the blessings of the promise is something exhilarating; but, to go and faithfully discharge the duty connected with the promise, would occasion some trouble; and that is what the generality of people, in their self-seeking ease, do not like. (Applause.) It is the case of the sluggard, who sees enticing food, and desires to eat, but who says, "I do not like the labour of getting it." (Applause.) Or, who also sees a fount of sparkling water, and is thirsty, and loves to drink, but who says, "I don't like to use my limbs to go and get it; to do so, is so troublesome." (Continued applause.) Or who, casting a covetous look on the precious metals, says, "I would like much to have the gold of California or Australia, but I don't relish the toil, the risks, and the exposures that I should have to encounter, in attempting to secure its possession." (Applause.) And it is thus we deal with Christianity, to a lamentable extent. We look for blessings; we plead the promises; we covet the promised benefits; but we shrink from the duties, to the faithful discharge of which these are annexed; and by thus neglecting the conditions, we forfeit the promised blessings. We are often, in effect, habitually saying, "Lord, do *not* fulfil thy promise; do *not* give us thy blessing."

Go then. The command is imperative. What are we to make of it? Any one having the life of Christ in him is bound to show that he has it, by doing what he can in fulfilling this command.—He must either go in person, or he must do what in him lies, towards enabling others to go. The missionary enterprise is a mighty aggressive warfare in an enemy's territory. In the physical warfare of a nation, you know that there are diversities of gifts, but all must take their share in carrying it on. Alas! alas! we hear of war about to break out, if it has not already broken out, between Great Britain and Russia; and, doubtless, from the Queen of Great Britain down to the humblest of her subjects, all must share in it some way or another. Some must go in person and fight; others must prepare the varied apparatus of destruction; and the masses who can do neither, must supply, from their gains or their property, the means of prosecuting the terrible conflict. So that, in one way or other, all loyal subjects must bear their share in the onward struggle. So it is with the missionary enterprise, and the churches of Christ. All their members are bound, in obedience to the great Head, to take their fitting share in advancing it. All that profess the name of Christ, are not fitted to go and serve in person; even as all citizens are not fitted to march into the battle field. I mean no personal offence to any, when I say that there are thousands from whom we would not take a present of themselves, even if they offered to go. (Much laughter.) But if they be not fit to go, they may be fit to send; and there must be literal senders as well as literal goers.

While upon this subject, let me remark that there is a very common impression abroad, that they are the ministers of the gospel who alone are bound to go. But this is not the case; for if we look at the Scriptures, we find that it was not only the apostles, but others also were called to go, and make known the unsearchable riches of Christ. In the primitive apostolic Church all were animated by the Spirit of Christ, and consequently all, in varying ways, acted the part of missionaries. In England and Scotland there are many who reside in their palaces, surrounded by all the comforts and appliances of affluence, and who are tired of having nothing to do; (it can hardly be so, at least to the same extent, in busy America;) and they often complain that they don't know what to do, nor where to go, to get rid of weariness and ennui. In the case of Christian men, I have often felt and said that they ought to go and visit the field of missions, even if it were but for a short time, and thereby in person subserve the Re-



deemer's cause. I mean, that Christian laymen, who have health and hereditary wealth, with comparatively little or nothing to occupy their time; and many, perhaps, who have made sufficient to retire from their business, should really and truly go; and if they went in a Christian spirit, there is no calculating the amount of good which they might be able to accomplish. If such men were to go to the heathen field even for a year or two, how it would cheer the hearts of converts and missionaries! They might not understand the native language, but through the missionaries they could communicate with all around; they could give free expression to their sympathy and love; and thus their influence would soon be felt by all missionaries, converts, and blinded heathen! The latter especially, from their own low carnal natures, are full of suspicion. They always think that we have some interested motives in seeking to convert them. There is nothing virtually more important than the removal of such suspicion from their minds. It is a fact, that they often speak of missionaries as "men hired in Great Britain and America to love the souls of men." They know no better; and hence this unworthy phraseology.

But, if men who are able went forth at their own charges, how soon would such erroneous and injurious impressions be dissipated, when they saw those who went purely for the love of the work, and who were not paid for it. And, therefore, I have plead, and will plead, that such Christian laymen should volunteer their services, and enlist themselves in this glorious cause; and I have said, and I will say, that you ought not to look wholly to ministers to go; for I do hold it indisputable, that there are many laymen whose bounden duty it would be equally to go, and thus manifest their obedience to the divine command, and sympathy for the perishing. Some do go even now to foreign lands as travellers; they go perhaps to Egypt, in quest of mummies, and rotten rags, and antiquarian remains. (Laughter.) They may dwell in catacombs, and spend their time in excavations; and if they find some mouldering relics, oh! how happy they are! and how they are journalized and memorialized as patriotic and self-denying discoverers! (Continued laughter.) Let the world have it so if it will, and let us profit, so far as we lawfully can, by the world's diggings. (Increased laughter.)

Now do not suppose that I wholly despise all this; some good, even to the cause of sacred truth, has come out of it. Let us extract the pure grains of good, and leave the dross behind. But if any of these *noblemen*, (you must excuse me, I forgot myself, as you have no such titles here,) if any of these travellers were to say, on leaving home, we are going to Nineveh or Thebes, from whence, by an ecclesiastical fiction, an archbishop came to you the other day, (laughter and applause,) every one would point to them and say, there is zeal for science and antiquarianism!

But if any of them were to say, "I am going out to excavate, not old rotten rags, and bones, and mummies, but to the land of sepulchres, among the dead and benighted heathen, to dig out lost souls there, and bring them under the burnishing influence of grace, I venture to say that they would be hooted at as so many crazy dotards or visionary fanatics. And yet this is the work for which Christ the Lord came down to us from the heights of the heavenly glory! Does it not in such a judgment prove that we are yet in a very thick atmosphere of sin and sense, which does not permit us to see things as God sees them?

Ah, my friends, there is room in every Christian land for amendment in this particular. But let that pass.

In regard to those who do not go, I must say, that they can aid in enabling others to go. I know that, across the water, this is to many a disagreeable subject. I say *over the water* this is often the case. (Laughter.) And it is sometimes unpleasant to be placed in a position in which I have been placed, in telling men of duties, to which it is unpleasant for them to attend. I say, *across the water*, this is often so. (Continued laughter.)

After coming from India, nothing astounded me more than the fact, that there were many who could be astonished and amazed at the brutal condition and idolatries of the heathen, while at the same time they, themselves, are just as great idolaters; setting up *Mammon! Mammon!* as their idol and their god. "Gold and Gospel" is the name of a book recently published. With such persons their *gold* is their *gospel* and their *gospel* is their *gold*.

Some one talking of gold makes the remark, "Go and argue with the flies of summer, but there is yet a more potent deity than the sun in the heavens; but never dare to convince the people in the South [of Asia] that there is any other god than gold." Would to God that it were only in that South that the yellow phantom was set up as a deity!

[Here the speaker rapidly sketched the progressive and ascending influence of the golden deity over the East, in Arabia, India, and the countries beyond the Ganges. He then glanced at the advancement of his sway over the tribes of Germany, Scandinavia, and through the British isles; and then proceeded nearly as follows:]

And unless recent reports be false and fabulous, the ascendant influence of the golden monarch has been gradually creeping across the Atlantic in spite of its stormy winds and waves, and by the magnetic spell has been luring away the hearts of some of the

Pilgrim Fathers' children, and binding them in sworn allegiance to his imperial throne. (Applause and enthusiasm.)

If all this be so, friends and brethren, let us look to it as Christians. If the idolatry of gold be every where growing so intense, then let us regard it as the test and criterion of practical, living Christianity, when we see men freely, generously, and spontaneously parting with this bosom idol for disinterested, Christian, and purely evangelic objects.

Having thus endeavoured freely to speak the truth—and you would not have me to speak otherwise, though it be unpleasant—still, on the other hand, we must joyously confess that there are in the British isles many noble and generous men, who give away the larger part of their income for the cause of Christ, reserving the smaller portion to themselves. There are many who do this, and I know it; I know it. I also already know that there are some such in this great country too. They are to be found in Philadelphia and New York; and though I have not been elsewhere, I yet hope to find them everywhere. These are the true conservative salt of any land. (Applause.)

Now, friends, surely you will unite with me in saying, that if the generous spirits of such men animated all the rest of God's professing people, that if all were animated by the same spirit of self-denial and liberality, a new state of things would soon be brought about among us. I know that owing to the handsome contributions of these liberal-hearted men, others are apt to shelter their own niggardliness behind their liberalities, and take credit to themselves for aggregates, which they are not really entitled to do. In some of the most favoured parts of old Christendom, there are many congregations consisting of hundreds and hundreds of communicants who never give a farthing for the cause of missions. One denomination and another is apt to be boasting. I am speaking of things *across the water*—of the vast stream of money that may be flowing from them into the mission-treasury. Now, while it may be true that hundreds and thousands of pounds are thus given away, still, I repeat it, there are very many congregations who, up to this hour, give nothing at all to the cause of missions. And even among many congregations who do regularly contribute, it is utterly amazing how little is often given by the great bulk of the members. I have found out sometimes, by computation, that in a congregation, the individual amount subscribed annually, often did not amount to more than the fourth part of a farthing for each communicant, scarcely the value even of a single pinch of snuff. (Laughter.) And yet they say, we are doing great things! Now is not this mockery; to have the semblance of promoting the cause of Christ, and to give that for it which is worth nothing? or worth nothing more than the small dust in the balance. Will you allow me to indulge the hope there are none such in America?

There are such strange delusions abroad on this vital subject, that you must excuse me for indulging in a very homely illustration. An ordinary labourer across the water, having been asked, "What do you give for the cause of Christ, and for the support of your own minister?" "Well," putting his hand sheepishly into his hair, as if about to scratch his head for an answer, he at last replied, "nothing." "What! you give nothing?" "No; because I've nothing to give." "What! after you have provided for yourself and your family the needful food and clothing, do you really mean to say that you have nothing left for the cause of Christ?" And the half timid reply was, "Yes, I mean that." Well, on looking at him, there was some signs that this was not strictly the case. Accordingly, on being asked, "Do you take snuff?" [Laughter.] Well, he could not deny it, for the fact was self-evident. "What do you spend upon snuff? Do you spend a shilling a week?" "No." "How much, then?" Well, in the end, though not without a little gentle racking, in the way of cross-question, the fact was elicited, that a sixpence weekly was allotted to this very delicious and unnecessary luxury. That is, twenty-six shillings a year of God's substance allotted for the ignoble purpose of polluting his own nostrils, and not a single farthing for upholding the glorious cause of Christ at home, or propagating it among the heathen nations of the earth. [Continued laughter and applause.] Now, surely in conduct like this, there underlies some great and self-imposed delusion. Will you allow me to hope that none such are to be found among the Christian churches in America?

What we want then, is, that all who will not go themselves to serve in person, will do what they can to send others to spread the good news and glorious tidings of the gospel of Christ to the degraded and sin-stricken heathen; and that unless they really do what they honestly can, they must not take the flattering unction to themselves, that they are doing great things.

If I were to go far west, to some of your Rocky Mountains, and find a little trickling rill near one of their summits, scarcely enough to quench my thirst; and if momentarily endowed with the gift of speech, it were to say to me, as it looked down proudly on the vast Mississippi river, as it rolled its ocean-stream to the main, Behold what a prodigious current, what a mighty volume of waters we send forth, to cover the plains with fertility and verdure!—would you not say, "The Mississippi truly is a mighty stream; but what proportionate share have you in swelling its mighty confluence of waters?" [Applause.] What is this but a feeble representation of the case of those self-deluded



Christian brethren, who point to aggregate streams of contribution from the whole denomination to which they belong; while yet, when it comes to the test, they themselves may not be found contributing more than one-fourth of a farthing! [Applause.]

If all were only to contribute proportionably, how soon would the aggregate of all our churches be augmented tenfold, ay, perhaps a hundredfold! In speaking, the other day, to a noble-hearted man in New York, I asked him, "Do you suppose that your denomination is doing all it can?" "O no," was the prompt reply; "they could easily do tenfold more." I do not mention names, because I have to do with principles. Thus you see how much more might be done, dear friends and brethren, if all had but a glowing heart, and flaming disposition, for the glory of God and the good of their own souls, as well as the souls of their perishing fellow men.

Here, however, I must come to a speedy close. At this late hour, I cannot enter upon the proper field of missions on the present occasion. I must therefore reserve that for some other opportunity. I have been dealing to-night, as I told you, with general principles; and you have encouraged me in so doing, although, as a stranger, I ventured upon it with fear and trembling. And yet, the manner in which you have listened to me, assures me that I am already at home, and I feel that it is so in my very inmost heart. [Prolonged and most enthusiastic demonstrations of applause.]

Now then, what if America and Great Britain were to shake hands across the Atlantic, in token of brotherly love and indissoluble friendship? [Applause.] I feel as if we were substantially doing so now. And why should not the mutual bonds of amity and goodwill be drawn closer and closer every year?

Friends and brethren, it is time, it is high time, that all the petty envies, and jealousies, and rivalries, and irritating misunderstandings which may have existed in times gone by, should be buried, and that for ever in the tomb of oblivion! Though your and our fathers, on this or on the other side of the Atlantic, may have been more or less blameworthy, do not let their blunders, or their harshnesses come down in retributive visitation, and recoil upon the children! Surely the children that rise up on either side, may claim the liberty of thinking, and judging, and acting for themselves. Is it not your creed, in this country, that they may do so? [Loud and continuous applause.] Why then should any of us be acting out that which we so much condemn in savage nations, even the law of vindictive retribution? Among the Indians, we find a legacy of revenge often left from father to son, through three and four successive generations; but why should any such legacies of virtual revenge descend from father to son, among enlightened Christians?

I have seen and noted, that on the other side, among the leading men who are at the helm of State affairs, there is a growing feeling of kindness, sympathy, and good-will towards you on this side of the water. And among our churches there is a growth of the same feeling of brotherhood among the staid, the sober, and the reflecting. I cannot forget, that when about to leave London, the other day, in conversation with a distinguished official of the British government, when I told him that I was going to America, he said: "Ay, I am rejoiced to hear you say so. Go and tell them that we are brothers. Tell them that there is a crisis coming, not of physical force only, but of conflicting opinions. Tell them that this is not a crisis in European affairs only: true Christianity and Protestantism is at stake in the matter; and we are the only two Protestant nations on the face of the globe that can vitally subserve and uphold the mighty interests of Christianity and Protestantism among the nations. [Prolonged and enthusiastic applause.] Go, then, and tell them that we are brothers." My reply was to the effect, that that was the very spirit in which I was going to America—even the spirit of Christian brotherhood; and the way in which that spirit has already been reciprocated among you, alike at New York and in this city of brotherly love, is such that it requires a prodigious effort of the imagination to persuade myself that I am yet out of Scotland. [Enthusiasm and applause.]

Well then, my dear friends and brethren, let us not in this old age of the world—for the world is getting hoary headed, and there are signs of growing decrepitude among most of the nations in the old world, and they look as if they were about to break up and go into dissolution—let us not hear any of you say that you have abundance of territory; that though foreign foes might even invade your shores, you can still retire into the vast unoccupied wilderness of the West, where you might defy them to follow you. I cannot believe that Young America, on the glow and vigour of fast ripening manhood, will ever evince such a spirit of contracted selfishness. She will come out in a spirit of noble and enlarged generosity, especially towards her old fatherland. In the terrific conflict now about to rage over Europe and Asia, methinks it is impossible that America can abandon Britain, so long as Britain continues the refuge of the oppressed, and the stronghold of a living Protestant Christianity. Surely the voice of America will be heard above the waves, saying, that, bound by the ties of consanguinity and blood, bound by the ties of one common language; and, above all, bound by the ties of our one glorious Protestant Christianity, we cannot allow that Island, mistress of many realms, to be hemmed in and beset on the right hand and on the left, by the confederate

forces of European despotism. Being now, as it were, the only last surviving asylum of civil and religious liberty in the old world, we cannot allow it to be crushed beneath the iron hoofs of civil and religious tyranny, whether in that of Nicholas of Russia, or the Pope of Rome. [Intense and most enthusiastic applause.]

Dear friends and brethren, I must now very briefly bring these wandering remarks to a close.

I have alluded to the upbreking of the old nations of the earth. It is the crisis of a living Christianity on earth; and it is a certain fact, that at this moment, the Christian destinies of the globe are, by the God of providence, manifestly intrusted to Great Britain and America. [Enthusiastic applause.] Yes, the Christian destinies of the globe. You have abundance of unoccupied territory, and you will naturally shoot out to that west, and to that south, until you cover this mighty continent with the palaces of civilization and the temples of Christianity. You have, moreover, a wondrous absorbing power, like the great Norwegian maelstrom, which, whirling round and round, soon draws every thing, great and little, within its own vortex, where they speedily disappear. Strange masses come over to you, from almost all lands. Yea, monstrosities, and criminalities, and specimens of all incongruous things, find their way to you. But somehow or another, you have such a huge power of digestion, that you seem not only to swallow them all up, but to turn and transmute them into fitting materials for feeding and strengthening your own national corporate system. Surely this vast assimilative energy must be a special gift of Providence conferred on you, in which all well-wishers of humanity ought greatly to rejoice.

In this respect, we could not, if we would, over the water, imitate your example. We are closely hemmed in by the rocks and the waves of the Atlantic and the German ocean, and are already oppressed by a redundant population. But there is still in us just the same original expansive force of character which has shot out so wondrously here, because here it enjoys the freest scope for its development. It is the old Christianized Anglo-Saxon force of character, which, with exhaustless force, must be shooting out; and out, some way or other, it will and must go. So that, if there be no contiguous territory upon which to expand, it will build ships, and spread out and conquer Indias and colonize Australias, and thus replenish the uttermost ends of the earth. It is essentially the same generic spirit, proving the identity of Britain and America still; so that these two nations are begirdling the globe with their civilizing and Christianizing influences. Their ships of commerce cover every ocean, and carry with them the seeds of illuminating knowledge, and of civil and religious liberty to every shore. Conspiring, in happy fraternity, they feel the blessing of each other's presence. Go where he will, and the true-born Briton finds himself secure under the protection of the American flag; and Americans can also happily return the compliment, and say, that wherever they go, they are protected and secure under the British flag. [Rapturous enthusiasm and applause.]

There was a day when it was otherwise; but I have said that we ought all to try and forget whatever is unpleasant in the past, and bury it all in merited oblivion.

I heard an eminent British divine lately say, that though he hated war with his whole heart, yet he would rejoice to see the American and British fleets riding side by side on the Mediterranean; for wherever their flags are, there is liberty, and there is protection for the rights of conscience, and there is the check and the curb to cruel and religious tyranny. [Prolonged applause.]

Now, what is the experience of all missionaries among the realms of heathenism? Is it not, that under the American and British flags, they can labour in safety in any land to which the protection of these extends? Whatever it might have been in days gone by, no men are more cordially treated, honoured, or protected, throughout the vast British territories in India, Burmah, and the East, than the American missionaries.

And now, at the close, I ask you to forgive me if, in any thing that I have uttered, a single word has been spoken unadvisedly. I have come to you in simplicity and sincerity of heart, and in the bonds of our common faith; and I have already met with the most unexpected outburst of brotherly kindness and good-will. O, that it could be adequately reciprocated on my part! And O, that such manifestations of feelings could be reciprocated wider and wider, until you on this side, and the churches of Christ on the other, should be surcharged to overflowing; so that we may all rejoice as the children of one loving Father, and be participators of one glorious inheritance in Christ Jesus, the Lord of glory and King of saints.

And should the nations of the East be converted by the earthquake of physical warfare, let us, as members of the American and British churches, be found every where, fighting side by side the battles of the Lord—never resting, *never* resting, until the standard of the Divine Redeemer be raised throughout every land, and the flag of the everlasting covenant be seen waving in triumph over every shore.

[Most enthusiastic and continued applause frequently interrupted the speaker during the close of his eloquent remarks.]





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